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## Theology and Criticism.

### THE HISTORICAL CHARACTER OF CHRISTIANITY.

The July number of the *British Quarterly*, the organ of the Nonconformists, contains an able article on David Frederick Strauss, which is well deserving of a careful perusal. We were struck especially with the place the writer assigns to the Person of Christ, as the historic revelation of God and the principle of Christianity. It is the same thought, that our theology has been aiming all along to set forth, and expressed, indeed, in much the same language. As a favor to our readers, we quote the following passage:

"We have said, that the root of Strauss's errors, so far as their intellectual causes may be traced, lay in his rejection of the objective reality of religion, and the attempt to reduce all doctrines and dogmas of the Christian faith to the level of expressions of pious feeling. It is the acceptance or rejection of the historical, which will determine man's attitude towards Christianity. It is by reading the past by the help of the present, by applying to the explanation of experience in history, the light flashed in upon the spirit of man under the leading of God's Spirit, that we can alone solve the enigmas of both past and present. Those who ignore man's spiritual nature, and apply the teachings of external experience alone to explain the facts and laws of human life, must go astray. God's revelation of Himself is a revelation in history. The Word made flesh showed forth the Father, and the written Word testifies of Him. Christianity is not a system of doctrines, or a code of ethics alone. Christ was not merely an example and a teacher. Christianity is a system of facts and a bringing to light of the deepest laws of the spiritual world. Christ as the God Man is the centre of history, because He was the door of Creation. Christianity was prepared from before the foundation of the world; and in it we have the manifestation of the mystery of Creation. We are not the denizens of an abstract or universal world, which we may represent as what we please. 'We cannot,' says Schelling, 'sublate (or take away) an infinite past on which the present rests.' The order in which we are has been made what it is through the past. Christ unfolded the principle of that order, and the revelation, like all God's revelations of Himself, was not given in words alone, but in deeds. The written Word harmonizes with the Word made flesh, for

it is a record of acts, of God's dealing with His people. There is an organic completeness in the Word, which testifies of Christ parallel with the completeness of the work of Him, who is the Way, the Truth, and the Life.

But is it not enough, it may be asked, if we know and worship God in the Spirit? Doubtless, but that can only be done in truth, as Christ has taught us, when we worship the true God; that is, God as He has revealed Himself by His acts and not an abstract idol, an ideal of our own creation. In the Church of Christ, there has been too much a tendency to sink the economy in the theology, and to exalt abstract dogma at the expense of historical facts. We are now admonished by the signs of the times to look more to the reality of God's revelation of Himself in His Son, which the Holy Spirit has made plain for us in the Scriptures, than to theories and doctrines about the revelation. Christ and Christianity are not isolated and mysterious phenomena. They alone give the key, by which it is possible to explain human life and experience. They do so, because Christ is the sure foundation, on which the true order of human life can alone be built. Christianity is the series of acts, of events, of which the Person of Christ is the living centre. This being so, the value of the historical as the sphere in which God has revealed Himself, the field in which He has chosen to unfold His nature and character, becomes apparent. And it thus also becomes evident, how all attempts to read the riddle of the universe apart from the revelation of God in history must prove abortive."

### DOES REPENTANCE PROCURE THE LOVE OF GOD?

The following passage, occurring in *Tract No. 3*, has been quoted time and again as being evidently unevangelical:

"Do not tell them (baptized children) that they must repent of sin and obey God, in order that God may love them; but tell them that God has loved them in Christ, and loves them now, though they are sinners; therefore they ought to be truly sorry for sin, hate all evil, and obey God and love Him as their kind Heavenly Father."

The undoubted meaning is, to express it in other words, that repentance and obedience are not the procuring cause of God's love. God's love is active towards the sinful, whether infants or adults, in their state of sinfulness and impenitence. This love freely active in Christ towards sinners, adopting them by Baptism into the covenant, moves and constrains them to repent or

sin and obey God. Repentance does not procure for them the love of God; but the love of God freely exercised towards the impenitent, begets repentance. Therefore to teach baptized children, that they must first repent of sin and obey God, before God will love them and bless them, is to pervert the glorious Gospel. Such teaching inculcates a false view of God, and a false view of the way of salvation.

Those who quote this obnoxious passage with an air of triumph, as though there can be no two opinions among sound Protestants respecting its unevangelical character, convict themselves of being unevangelical and anti-Reformed. In condemning the passage as inculcating a radically false doctrine, they mean, that the contrary doctrine is the true one, and that they hold and teach the contrary doctrine, namely, that Christian parents should tell their baptized children, that before God will love them, they must first repent of sin and obey Him; and because they are sinners, God has not loved them in Christ, and does not love them now.

If there be any sincerity and consistency in condemning the passage, such must be the doctrine held by those who condemn it. They maintain, that so long as baptized children do not repent of sin and obey God, they are not the objects of God's love. In other words, they must hold, that baptized children come to be the objects of His love by their repentance and obedience.

What is this at bottom, but the Roman view of salvation by works; the very error against which the entire Reformation movement was a solemn protest? Children must first repent and obey God; that is, they must first make themselves good and righteous, by laying aside their sins and keeping the divine commandments, before God will have mercy upon them. They are saved, not by the free grace of God, but on the ground of their personal worthiness. Nothing less than this anti-Protestant error underlies the unconditional condemnation of the quoted passage.

Sometimes the passage is garbled, and a part of the sentence is given for the whole. Thus:

"Do not tell them (baptized children) that they must repent of sin and obey God, in order that God may love them."

It is put in italics, that the monstrous character of the doctrine may stand out prominently before the eyes of the reader. It is not accompanied by arguments, nor followed by comments, because, as we may presume, the monstrosity of the doctrine, in the judgment of the objector, is so self-evident, that all argument or comment is superfluous.

Yet garbled as this latter quotation is, if the words be taken in the sense which the context imposes, they require no explanation or apology. They express the negative side of that kind of counsel which every Reformed pastor, to be faithful to the Heidelberg Catechism, should impart to Christian parents. Contrary instruction will lead parents to train the children of the covenant in the spirit of Pharisaic legalism.

Those who pronounce such negative counsel false, must intend to say, by implication, that parents ought to teach their baptized children, that God does not love them before they repent of sin and obey Him. Therefore they must repent, in order thereby to obtain the divine favor. Such instruction, we have, on some occasions, heard given in addresses delivered to the children of the Sunday-school.

That these words have been taken out of their context, and printed by themselves in italics, as if without all controversy, they must, as a matter of course, stand self-condemned before the bar of every Christian's conscience, is a fact, which illustrates to what degree some men, professing to be foremost among the leaders of American Protestantism, have, without knowing it (so we assume in the judgment of charity), been infected with the legalistic spirit that originated and permeates the Roman theory of salvation.

### CONTROVERSIES ENDED.

When our Saviour was challenged by the woman at the well, in regard to the controversy relating to the proper place of worship, He said, "The hour cometh, and now is, when men shall worship neither in this mountain nor yet in Jerusalem." The controversy was ended and had no further significance. Once it was important, vital, and our Lord distinctly asserted that salvation was of the Jews. But His coming had carried the question to a new issue, viz: His claims upon Jews and Samaritans to be received as the Messiah.

We refer to this, in order to illustrate the fact that controversies, that have meaning at one time, are superseded by new questions that arise in the onward progress of Christianity. Many illustrations might be brought forward from the past history of the Church, but it may be more profitable to refer to some in the present.

The question between Calvinism and Arminianism, or the controversy in regard to the relation of the divine decrees to man's free will, we regard as a case in point. It had importance in



its day. Calvinism emphasized the utter helplessness of man, and the sovereignty of God in man's salvation. That was vital. But it went so far as to do violence to man's innate freedom, and contradict his sense of right and justice. Arminianism asserted a truth in pleading for man's responsibility in rejecting the salvation offered him. But it overlooked man's utter inability to rise from his fallen state.

Since Christianity has come to be viewed from the stand-point of the person of Christ, this controversy has lost its significance. So long as we regard either the divine will, abstractly considered, or the human will, as the principle of salvation, the controversy must go on; but when once we find this principle in the divine-human person of Christ, the case is different. In the person and life of Christ the problem of the relation of the divine and human was solved. The divine will and the human will came into free union and agreement in His life. What though we cannot explain how, consistently with divine sovereignty and human freedom, the fact nevertheless remains. His life in us works the same unity and agreement of God's will with our will. We need not be able to explain how, while we accept the mystery in faith. The controversy no longer has any vital importance for us.

The controversy in regard to Episcopacy must come more and more to be regarded as ended, in the form in which it once marshalled the hosts to theological battle. It may have its meaning still as a subordinate issue. Men may discuss whether it were better to have bishops, or to be content with elders only (bishops with smaller dioceses), but when we come to see, that the Scriptures allow either form of the ministry, and especially when we come to see, that the deepest wants of the times point to another principle as central and fundamental in Christianity, the war here must cease. We prefer the Presbyterian order of government, but we do not regard this as vital. When Presbyterians and Episcopalians come to look on the question in this light, there will be room for union on a deeper principle.

So there are questions of less moment, which yet for a time stir up violent controversy, because deeper questions hinge upon them, or because of peculiar circumstances. These controversies have their time and then pass away. Of such a character, we believe, is the controversy in regard to liturgical worship. It has had and still has its importance. In the Church at large, it is likely to grow in interest. But it is not a vital question; for the history of the Church has demonstrated, that Christians may worship acceptably with or without full prescribed forms. We believe a good liturgy is a help to worship, and that liturgical worship is far superior to an extemporized order, but in either case the worship must be free.

In our own Church the liturgical controversy is substantially ended. It has brought vast improvement in our worship, and greatly benefited even those, who have opposed the use of the liturgy; but the decision of the highest judicatory of the Church in allow-

ing freedom to different views on the subject, has carried us beyond the controversy, at least as it went forward under its first stage. With this freedom there should be peace and quiet in reference to this subject. When it is fully realized, that neither party regard the subject so vital, that it must necessarily overthrow or convert the other, mutual confidence will be restored, and mutual differences will be amicably settled. Indeed the way out of all controversies ought to be found in rallying around that which is central and vital in our holy religion. That principle is to be found in the person of Christ and our vital union with him.

The controversy between Lutheran and Reformed may be cited as another illustration, to which we may refer in another article.

### Communications.

For the Reformed Church Messenger.

#### THE EVERLASTING ARMS.

BY REV. H. DANIEL.

"The eternal God is thy Refuge, underneath are the Everlasting Arms." Deut. xxxiii. 27.

Thou art the great eternal God,  
The saints' secure and blest abode;  
In darkest hours when storms assail,  
Thy Everlasting Arms prevail.

He who is so unspeakably great and incomprehensible in His Being, that the highest archangel can never find Him out unto perfection, has condescended to reveal Himself unto the children of men in every character and relation, suited to our wants, or calculated to encourage our hope. We find in our Christian experience, that the various striking representations, which God has given of Himself in His Word, are of such a nature as to correspond with the state and necessities of His people, and adapted to fill them with implicit trust and confidence in Him. Making Him the shield of their help and the sword of their excellency, His people are enabled to rejoice in His salvation, realizing, that He is their *Defender* and their *Supporter* in every emergency. Living in sweet and holy communion with Him, they are upheld by the Everlasting Arms during all of life's uneven journey. "The eternal God is their Refuge, and underneath are the Everlasting Arms."

The Christian's pathway through life is encompassed with danger on every side, but the precious promises of God, which gild every page of Revelation, overhang His sky as the heavens overhang the earth, and prove his stay, his staff, and his support amid all the unavoidable ills of life. The enemies of his spiritual welfare within and without, are many and powerful, and are unseen by the eyes of mortals. "For we wrestle not merely against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." By them we are tempted to a thousand failings and errors of life, and if we conduct our warfare with them, in our own strength, we will be often overcome with temptation. We cannot defend ourselves; and creatures, also, however much disposed and powerful they may be, are unable to secure us from the shafts of the

enemy. No other Refuge but such an one as the eternal God has ever proved Himself to be, will avail. Our defence is not inherent in us, but it is of God, who saveth the upright in heart. Fleeing to Him as our own habitation, we are sheltered from all harm and danger, and feel ourselves secure from all fear of evil.

He is not only our almighty protection, but our safe protection. "The Lord God is a sun and shield," dispensing all needed grace, and offering the reward of eternal glory as a cogent motive and dissuasion from evil, and persuasion to good; withholding no good thing from him, that walketh uprightly. It is only in His covenant engagements and perfections and presence and providence, that we can realize our safety. Sustaining our covenant relations with Him, we feel ourselves at home in God; the soul in all its conflicts ever again returns unto Him, and reposes in Him as its hiding-place—its resting-place. To those who abide in Him all difficulties are rendered advantageous; if their way be rough, their feet shall be shod with the preparation of the Gospel of peace, and their strength in every case proportioned to the emergency. Encouraging themselves in their covenant Lord and God, they are emboldened with that holy confidence of the apostle, that with him they can triumphantly exclaim: "Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." With an eye resting on God as their everlasting habitation, they realize His guardian care and guidance over them, singing with the saints of every age, "Lord, Thou hast been our dwelling-place in all generations." Though temporal comforts may fail, and earthly joys forsake us, God will supply all our need out of His overabundant fulness. He will sanctify the afflictions of life to the soul's eternal good. And thus it has been proven true in the experience of many, that the loss of earthly treasures often proves more profitable than the possession of them. And whatever may be denied us in regard to the good things of this life, the supplies of grace shall not be wanting with "those who keep His covenant and testimonies to do them." The outward man may perish, but the inward man shall be renewed day by day. And by the assisting grace of God, the divine life is perfected more and more; we are enabled to go on from strength to strength, until we finally appear in Zion before God.

The people of God are not only defended, but also well supported, and borne up; for underneath are the Everlasting Arms—an all-sufficient, sustaining, and upholding power. Every attribute of the Deity is engaged for the protection and consolation of all that trust in Him. They are His everlasting arms sustaining them in their greatest straits and distresses, and supporting them under their heaviest burdens. At every stage in the Divine life, they find in Him an all powerful helper. Are they as yet babes in Jesus Christ? Behold, the mother upholds the helpless infant! Sometimes it may be left to feel its insufficiency; but when she would press it to her

bosom, or convey it sleeping to the bed of repose, her arms softly sustain it. So with the beginners in the Divine life. Saith God, "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted."

But again, as it was fabled of Antæus, that every time Hercules threw him to the ground, he rose up the stronger; for he obtained new strength by touching his mother, the earth. So the child of God, when assaulted and thrown down by the enemy, he falls into the Lord's everlasting arms, and gains fresh strength. He cannot be cast down lower than God suffers; for "underneath are the Everlasting Arms." Have they become invalids? How soon is the strength of the patient reduced, and one stronger than himself is needed to raise and remove him from posture to posture, and from place to place! And God strengthens His people when spiritually diseased, and affords them the necessary relief. "He giveth power to the faint, and to them that have no might He increaseth strength." His Word is full of grace to sustain; His arms are almighty to uphold; His love everlasting to succor them. Here it is the wisdom, here the glory of God's people to look from themselves, to go out from themselves, and cast themselves upon Him, who is mighty to save, for safety and salvation. Living by faith, they rest upon God's Word, believing the Lord to be all to them, which He has said, and going on in the strength of the Lord that they may attain unto perfection. At times His people feel themselves heavy-laden. Sin is a burden too heavy for them to bear. The guilt of it often bows down their spirits, and the remains of it constrain them to exclaim: "O wretched man that I am! who shall deliver me from the body of this death?" But when we know and see ourselves deserving of hell, and liable to fall into the pit of destruction, we are told, "Underneath are the Everlasting Arms."

It is because we are conscious of our sinfulness and unworthiness in the sight of God, that He would have our hearts strong in Him, and in the power of His might, that we may not fear the face of any enemy, nor be dismayed under the sense of our own vileness and insufficiency to stand. They frequently feel a load of cares and wants and crosses and griefs. But why then those distressed doubts and fears? Why despondingly hang down thy head? Look back to the everlasting covenant. Then wast thou viewed, and thy case provided for. Dost thou say, "Lord, I am oppressed; undertake for me?" The promise is, "Cast thy burden upon the Lord, and He shall sustain thee." "The eternal God is thy refuge, and underneath are the Everlasting Arms." And thus in every case. They have frequently looked forward with dread and despondency; but when the afflictions arrived, they found grace to help in time of need; and as their days, so was their strength. Yea, they were not only supported, but in the multitude of their thoughts within them His comforts delighted their souls. Directing the eye of faith heavenward, they beheld a God of love upon a throne of grace; saw their blessed Advocate, Jesus, engaged in pleading their cause. Looking underneath, there were the Everlasting Arms to sustain and support them.



And this will also apply to thee, O aged believer. The things of time and sense are receding from thy sight. The infirmities of age are weighing thee down. Many of your friends and connections have been buried out of your sight. Nothing of an earthly nature has any charms or attractions for you. Your treasure is in heaven, your house beyond the skies. But be thou of good comfort, whilst in the flesh. Those Everlasting Arms, that have supported you hitherto, will never fail you. Although depressed, you shall not be overwhelmed by any trouble. You shall find Divine grace sufficient for you, and no enemy shall prevail against you. Neither sin, death, nor hell, shall be able to snatch you out of the everlasting arms of God the Father, Son, and Holy Ghost. In the everlasting arms of the Triune God there is everlasting safety. Here is a covenant declaration. Exercise upon it the covenant grace of faith. "The eternal God is thy refuge;" flee to Him in every distress. His everlasting arms are underneath and round about you; rejoice in thy safety. He will thrust out every enemy before you, and speak destruction to them, and preserve you from all fear of evil. Happy art thou, O believer! Who is like unto thee, saved by thy Lord?

"My feet toil o'er a thorny path,  
My life is one long strife with death,  
My ev'ry footstep he doth mark,  
And frights me with his banner dark;  
Yet why fear I his false alarms,  
When 'neath me are God's boundless arms?"

When hands grow weak and heart is sore,  
And joy a stranger to my door,  
I raise my aching, tear-dim'd eyes  
Up to God's pure, transparent skies,  
Crying, 'I am alone—alone!  
O tender Father, hear my moan!'

His great, all-seeing eye looks down,  
His ear detects my ev'ry groan,  
The semblance of His smile I see,  
In glorious sunshine shed on me;  
I drink its beams, like golden wine,  
And feel the clasp of arms Divine!

Thus, though I sometimes faint with fear,  
Ceasing to feel that He is near;  
And though clouds darken for awhile,  
The sunshine of my Saviour's smile;  
I know His boundless arms of love,  
Encircle me where'er I move!

When death shall conquer in the strife,  
And end my all of mortal life;  
My soul shall burst her bonds of clay,  
And speeding to the gates of day,  
Shall quit this earth with joyful breath,  
For mighty arms are underneath.

Shall leave without a throb of fear,  
While she the Saviour's voice can hear;  
Though she should drift through seas unknown,  
Ere she emerge before the throne;  
But trust with simple, child-like faith,  
The Everlasting Arms beneath."

## PROTESTANT SISTERS OF CHARITY.

A recent English book, "Facta non Verba," contains the history of the philanthropic labors of seven English women. It is full of interest not only for its facts, but for its inferences. The "Athenæum" says: "If the volume does nothing else, it at any rate gives us a new notion of how much there is for women to do, and how much a woman can do if she is in earnest about her work."

Miss Rye began her efforts a few years ago. She had a capital of £750. Its lasting capacity has been as miraculous as that of the "Widow's cruse of oil." She had helped 178 governesses to emigrate to the British colonies, where they have all, mainly through her efforts, found employment. She has put 1,500 English

women into good places as domestics, in Australia and New Zealand. She has personally taken to Canada, and placed in respectable families 1,200 children off the London streets. Nine-tenths of them are girls, "who but for their benefactress' efforts, were condemned inevitably to a life of the lowest degradation."

Miss Macpherson has done the same good work for 1,800 children.

Miss Chandler decided some years since, to found a charity for the paralyzed. There was then no such thing in London. She began by taking care of a poor paralyzed carpenter. As fast as she could, she assumed charge of more paralytics; one by one. She has now opened an hospital for paralysis, and epilepsy, in Queen's Square, London. It is not excelled by any of the same sort in the world. She has also established a convalescent hospital, which is doing great good. She has, moreover, secured the endowment of forty-eight permanent annuities for incurable paralytics and epileptics. She is now collecting a large amount of money to be applied in this same way.

Miss Gilbert, a blind lady, opened a blind school in a Holborn cellar, for which she paid eighteen pence a week. She has now a thousand pupils, whom she has taught to support themselves. They maintain the institution that gives them a home, an education, and an occupation. Its maintenance costs £8,000 a year. This work of a poor blind woman may fairly be compared with any of the marvels history records as wrought by blind men. We admire the sightless king of Bohemia, with his blazoned motto, "Ich Dien," for his dauntless ride to death on the battle-field of Crecy; but here is a blind woman, who puts that motto into practice, and saves life instead of destroying it.

Mrs. Hilton has built up a dry-nursery at Ratcliffe. It is one of the best of its kind, and has served as a model for many.

Miss Cooper has opened and managed a combined club reading-room, and lecture-course for costermongers.

Miss Whately has organized great schools for Mohammedan children at Cairo.

The author closes his account of the work these seven women have done in these words: "It may be said, that there are many others who would have furnished me with good types of the philanthropic English woman, quite equal in the magnitude of their labors to those I have mentioned, but those whom I wish to take as my types, are those who have had to fight their way up against difficulties, frequently themselves in restricted circumstances, and not those whose position and wealth render philanthropic effort less onerous."

## AZTEC ANTIQUITIES.

In the patent-office at Washington there are many relics of the past. The coat and sword of Washington, the original Declaration of Independence, with other monuments of our early national struggle, carry us back a hundred years, and we feel that they belong to a generation long past. But could we gather up the domestic articles and warlike instruments used, not simply by the Indians who immediately preceded us in the occupation of this country, but by its

inhabitants for centuries before that memorable day of October, 1492, when Columbus discovered San Salvador, nearly four hundred years ago, with what interest we would regard them!

Mexico has done more than this. She has not only preserved an innumerable number of the monuments of her Montezumean kings, the last of whom was deposed by Cortez only fourteen years after the death of Columbus, but she has preserved also, to a certain extent, their history and uses. In her museum, which is the property of the City of Mexico, these articles are carefully guarded. The museum proper is free to all, but there are certain rooms kept under strict lock and key, and only opened as a special favor, which contain the greater part of the objects to which we refer.

Entering the wide portal of the building, the first thing that strikes your eye is a hideous image-god of the Aztecs. It is carved out of a solid stone, ten or twelve feet in height, covered with figures of various kinds, in the midst of which the head is seen just below the heart, guarded by two open and extended hands. Before the god is the ancient sacrificial stone, which was used before the conquest of Cortez for the immolation of human victims, covered also with sculptured devices. It is in the shape of a grind-stone, lying on its side, about eight feet in diameter and three feet in thickness, or rather in height, as it thus rests upon the ground. In the centre is a cavity for the blood, from which a channel is cut to the outer edge of the stone. On one side of the cavity the sculptures are completely washed away, as if that were the very spot on which the shoulders of the human offerings had rested, at countless times, as they were held at the moment of death. We were afterwards shown in the private room referred to, the heavy stone yokes which were placed over the necks of the victims and the stone knife used in the sacrifice. Thrown on his back, the yoke placed across his throat, his limbs held securely by sacerdotal assistants, the officiating priest opened the breast with a sharpened stone, drew forth the heart, and held it up palpitating before the gaze of the multitude. It is said that one of their kings, on a single occasion, thus offered up three thousand human victims on this very stone. As we looked at the pool in the centre, and gazed upon the channel along which the blood had flown, we could almost fancy it was still red with gore. It is supposed that in the latter years of the empire, or reign of the Montezumas, from twenty thousand to fifty thousand human sacrifices were offered every year. Other idols were all around us, some in the shape of coiled snakes, and many of them rude figures of frogs or toads.

We ascend to the second story. A gentleman who accompanies us unlocks the private rooms and we are ushered in. The first object which met our view was the remains of a glyptodon. Scattered in various directions were a multitude of small idols of every conceivable shape, which seemed intended for the private apartments of the Aztecs, or to be carried about the person, as the present Roman Catholics of Mexico use the images of their saints. As we pass around, here are lip and nose ornaments—necklace of teeth—necklace constructed of the hoofs of

a kid, supposed to have been worn by an Aztec prince—head-dress made of feathers, intended also for a chief. Here are two idols three feet high; one is a goddess of death, studded with precious stones, the hands outstretched as if to receive the departing soul; the other is the god of war, close beside, like twin sister and brother.

We observed several drums, such as were used in battle, made entirely of wood, which as we tapped them with our fingers gave back the same resonant tone which inspired the Indian warrior five hundred years ago. There were also the club of war and the poisoned arrows. The latter, however, were of an age subsequent to the conquest, as they were tipped with iron. Here are elegant household articles carved out of alabaster, and semi-transparent, some of them resembling in shape our own familiar tea-pot. Here is the sacrificial robe of an Aztec priest, apparently made of thin parchment, and resembling a modern dressing-gown in cut, but composed of entrails, cleaned, dried, and sewed together.

Before us hangs Cortez's banner, with the figure of the Virgin Mary in the centre; and here is a coat of mail and full suit of iron armor worn by one of the Spanish conquerors. Their weight would have been insupportable on foot, but mounted and thus incased in metal the invaders were invulnerable to the arms of the Indians. Sitting on their horses (animals which the Aztecs had never seen nor heard of before,) both appearing, like the fabled centaur, to be but one person; proof against arrows, spears, and stones; moving with celerity from point to point; their headlong charges like thunder, and the flash of their arquebuses and artillery like lightning; our wonder decreases as we contemplate the still wonderful fact, that with seven hundred men Cortez conquered an empire. Passing to another chamber, we behold several maps of the country made by the inhabitants previous to the conquest. Their incursions, or invasions of each other's territory, are curiously marked by figures of bare feet dotted along their route. One mountain is designated by three prominent trees on the top and the various localities visited by drawings which were most striking to the sight. There were also improved maps made by the Indians subsequent to the conquest, showing their advance in the art of drawing by means of the instructions of the invaders. In this room there were life-sized portraits of the Spanish viceroys who had ruled the country from the era of Cortez down to the present time.

The more public rooms of the museum are filled with specimens of the ores, woods, and precious stones of Mexico; aerolites which have fallen from time to time; stuffed birds and animals illustrative of the zoology of the country, with two or three preserved bodies of the old Aztec race.—*Methodist.*

There is no outward sign of politeness which has not a deep moral reason. True education teaches both the sign and the reason. Behavior is a mirror in which every one shows his own image. There is a politeness of the heart akin to love, from which springs the easiest politeness of outward behavior.



## Sunday-School Department.

The matter for this Department, is furnished by a Special Correspondent.

### FROM CHAUTAUQUA.

The Sunday-school Assembly which was held during the first two weeks of August on the shores of Lake Chautauqua, in the State of New York, was one of the grandest gatherings of Sunday-school workers ever held in this or any other country, and is destined to be regarded as one of the most celebrated events in the history of Sunday-schools. The marked success which has attended this Assembly will lead to a multiplication of them in the future. Its sessions, which continued for two weeks, were attended by over one thousand persons, among whom were an unusually large number of representative Sunday-school men and Christian educators. It had more than a national character, for there were representatives from England. Sermons, addresses, and lectures were delivered, covering the whole ground occupied by the Sunday-school work. The greatest enthusiasm characterized the proceedings, which were all to edification and to the increase of spiritual power among those present. On Sunday morning, August 9, a school convened, composed of the delegates to the Assembly. In many respects it was the greatest Sunday-school ever convened on this continent. At the opening of the school the Secretary reported 1012 persons present, but within thirty minutes after roll-call there were more than twice that number. The following is a list of the officers of the Chautauqua school:

*Pastor.*—Rev. J. A. Vincent, D.D., N. J.

*Supt.*—Philip D. Gillett, LL.D., Ill.

*Ass't Supt.*—Hon. H. P. Haven, Conn.

*Secretary.*—Prof. J. P. Patterson, Ohio.

*Treasurer.*—Amos Shinkle, Kentucky.

*Chorister.*—Philip Phillips, N. Y.

*Infant Class Teacher.*—Mrs. Partridge, Mo.

There were also fifty-seven teachers. Surely that must have been a model school.

One of the features of the Assembly was a landscape map of Palestine. The Mediterranean Sea was represented by Lake Chautauqua. The land of Palestine was from that starting point carefully indicated, through accurate measurements, in its hills, plains, and valleys, by raising or depressing the surface of the ground. The Sea of Galilee and the Dead Sea, with the river Jordan, also the mountain ranges and principal summits were clearly shown in their places. The chief cities were indicated by plaster moulds of Oriental buildings. This landscape map was made by Rev. Dr. Wythe, and was regarded as one of the most interesting and successful features of the Assembly.

We did not have the pleasure of visiting the Assembly, and cannot therefore speak of it with authority. It shall ever be a source of regret, that we missed such a good and great gathering of Sunday-school workers. The "Sunday-School Times" has set before us as much of the feast as it could possibly do. Its correspondent was there laboring for the benefit of that larger part of the Sunday-school

host, that could not make their pilgrimage to the shores of Chautauqua. We make some interesting extracts from the leading addresses for the benefit of those who are not readers of the "Times":

Among the many addresses delivered during the sessions of the Assembly was one by Mrs. Jennie F. Willing on the subject of

#### *Woman's Work in the Sunday-school.*

Women are the world's teachers. Two-thirds of all Sunday-school teachers are women. They have almost entire control of the primary classes, not only in the Sunday-school, but in all our common schools, Wild and unruly boys in the Sunday-school ought to be turned over to the care and training of woman. With her motherly instinct and sympathy she, in the exercise of patience, love and sympathy—her natural attributes—is able to reach down beneath the ugly and repulsive crust which bad boys persist in thrusting to the surface, and work upon the better part of their natures; and if women cannot make men out of them, it is of no use for man to try. Women are the best Bible class teachers, because they are not professional talkers, and are more apt when properly qualified, to draw out the knowledge they possess.

Ulysses, in passing the siren's isle, commanded that his ears be stopped and he tied to the mast, that he might not be led out of his right way. So woman must stop her ears to the flatteries of the world, the voices of pride, and pleasure, and be bound to the Cross of Christ, if she would succeed in the great work God has called her to do. An humble teacher before her class of six small scholars must not think she is engaged in a small work.

There is only one place in the world where Brussels tapestry is made, and that is in an unfrequented part of Paris, surrounded by the abodes of misery and poverty. The work is exceedingly difficult and slow, so much so that one man is engaged many months on a single square yard. Week after week he toils alone, with only the knotty side before him, ever and anon looking at the pattern, and all the time the work nearing completion under his patient hands. When his work is done he turns it over, and there is the pattern, so beautifully wrought in the tapestry that it is fitted to adorn only the palace of a king. So the earnest, humble Sunday-school teacher toils on with the young child minds before her, with the Cross of Christ as her pattern, implanting, instilling, impressing, moulding, directing, and training; oftentimes weary, sometimes almost discouraged, seeing only the earthly side, but by and by the work will be completed, and she will go up where she can see the heaven-side all aglow with rays from the Sun of righteousness, and then she will see that the result of her labor is suitable to grace the palace of the Great King, where it shall ever grow more bright and beautiful.

Rev. H. Clay Trumbull delivered an interesting and instructive address on the subject:

#### *"The Superintendent in the Desk."*

1. He must be in the desk on time, and commence in time, even if he is there alone. He must not be before the time, not after the time, but just at the minute. A superintendent,

like a railroad train, should start at the minute, and people will soon learn his spirit and make their plans accordingly.

2. Be on hand in the desk at the moment, and be there with a plan. The power of the superintendent in the school for the day depends upon his first five minutes in the desk. He mentioned several ways of opening the school, and spoke of Major Whittle's school in Chicago. Mr. Whittle did not appear in the desk until the moment for opening, and then, just as the last strains of the organ were dying, he stepped to the desk with uplifted hands, and as the sound of the music died away, his hand gradually lowered until there was perfect silence; and then with a word about the beautiful morning, his heart went up to God for all hearts who were present. It was impressive, it was spiritual, it was immensely practical.

3. *Announcements from the Desk.* The school is not for the sake of giving notices, and hence the best time for making announcements is that time which will least interfere with the regular exercises. Never give the notices at the close of the school; never make them the last thing. Deep spiritual impressions are often completely destroyed by calling the teachers together at the close of the school to discuss pic-nics and festivals. The best time is before the teachers commence to teach.

4. *Reading the Lesson.* Study it at home; understand the hard words; be perfectly familiar with its meaning; read it intelligently; read it reverently.

5. *Singing.* Singing is a mighty power in the school. Make wise selections for leader; make appropriate selections of hymns, and sing with the spirit.

6. *Review.* The best way to review is to find out what has been taught, and then to impress the best thoughts on the school, about which the minds of the teachers and scholars have already been revolving.

J. Bennet Tyler delivered an address on the subject:

#### *"How to Utilize the Sunday-school."*

In order to utilize the organization of the Sunday-school, it must recognize the church as an educator. The children must be taught to look upon the church as the great central power used by Christ—as the great Christianizing influence in the world. They must be taught to respect and love her doctrines and creeds, her usages and means of grace. They must be taught to love their denominationalism; but by no means should this hide that which is of far greater importance—the salvation of souls and the enlargement of Christ's kingdom.

In the organization of the school it must always recognize the minister as the pastor of the young people and pastor of the Sunday-school.

The school must be organized so as to regulate the tenure and office of superintendent and teacher.

The school must provide for the selection and training of candidates for teachers. The Sunday-school of to-day is suffering for the want of more skilled teachers.

But all this system and organization is but the human side of the organization. To utilize all this we must have the spirit power, which is divine.

There must be concentration of effort. We must not only strike while the iron is hot, but where it is hot. The chief objective point should be the young. The world is to be converted before it is twenty-one years old. The adults should not be neglected; but like a successful general who directs his movements against the most vulnerable parts of the enemy's lines, the Church and the Sunday-school must direct their efforts where they will be most effective and that place is on the plastic hearts of the young.

The utilization of the Sunday-school involves a more intelligent faith in the possibilities of childhood.

The school must be more fully identified with the home. Home is a divine institution. Blot out the home and you do away with that which is the fairest and most beautiful of earth's institutions. The mother should be the real teacher—the most efficient teacher of a child. When a child comes to school from a Christian home it should be with the earliest lessons learned.

*The Embarrassment of Pastors* in connection with the Sunday-school work were stated as follows:

1. Jealousy on the part of Sunday-school workers.
2. Independence of schools.
3. Relation to the school not understood.
4. Some apathetic Christians think the pastor over zealous in the Sunday-school cause.
5. Want of physical force or power to do all that the work seems to demand.
6. Collision of the school with other services.
7. Failure of teachers and pupils to attend church services.

*The Difficulties of Teachers* were stated as follows:

1. Scholars do not commit the lesson to memory.
2. Scholars do not prepare their lessons before coming into the class.
3. Indifference of the class.
4. Lack of punctuality in attendance.
5. Mischievous boys.
6. Non-co-operation of parents.

## Selections.

### MANNERS IN CHURCH.

Good manners in church require reverence in behavior, and hence must exclude ordinary conversation both before and during, and immediately after the services. Chatting, whispering, motioning—all such conduct is out of place where people have come together to engage in the most solemn act of which they are capable. What a spectacle for angels, who ever convene with God's people in their worship, to be witnesses of the animated tattle of two women, who should be subdued into awe at the thought of being in the presence of God! I have sometimes taken my seat in congregations just as the services were on the eve of beginning, and there was in the church, audible throughout, a confused buzz—buzz, which, despite all my efforts to the contrary, made me feel I was in a concert hall—that I had not come to worship God, but merely to be entertained for an hour. As for talking during divine worship, to characterize it as ill-mannered is not enough—it is wicked



At the conclusion of worship I would not have friends debarred a recognition of each other in a quiet way—especially is it admissible thus to notice a stranger who may chance to be near; but an immediately entering into a general hand-shaking and hilarious conversation must go far toward stifling the devout impressions which may have been inspired during worship.

It is also in bad taste to make the church the place for the show of fine clothes. There may be occasions when it is suitable to put on the costliest and richest dress which the means and the conscience will allow; but to make the house of prayer a scene for the exhibition of the latest fashions, the gayest colors, and the brightest jewels, and thus bedizened to appear before God, is out of all character. The plainest raiment which is in keeping with the usual habit of a person is most consistent with the gravity of religious worship. Thoroughly refined people are always averse to making a display of themselves. True worth craves neutral tints. Least of all do well-cultured persons wish to draw the gaze of a congregation to themselves, when they and others are met for the serious matter of religious instruction and devotion. They desire also that, as far as possible, all distinctions of rich and poor, great and little, shall disappear in the sanctuary; that thus, by an appearance of equality, the lowly may be encouraged to attend public worship. If there is one place where a true heart wants to be free from the affectation, or even the semblance of assumed superiority, it is in the presence of the great God. "The rich and the poor meet together; the Lord is the Maker of them all."

#### THE LORD'S SUPPER A TYPE.

1. A disciple comes to the Lord's table on the warrant of God's word. Ministers and church courts have only a subordinate authority. The ultimate right is: "The Lord hath bidden me." It is none otherwise with a sinner coming to the Saviour at first. He has no authority for coming founded on rank, position, privilege, goodness, or fitness of his own production. He comes because he is a sinner and Jesus invites sinners; just as he comes to the Lord's-table because he is a disciple and Jesus invites disciples.

2. The worthy communicant receives and feeds on Christ in the ordinance. It is nothing to him without Christ. He is not only the host, he is the feast. His flesh and blood—as describing his incarnation and sufferings—are meat and drink indeed to the soul. The minister, the mode, the place, the time, and other circumstances, only respect the mode of serving. The "living bread" is the Saviour.

And it is so with the sinner believing at first. How he hears of Christ—in a book, a letter, or a sermon, from whom, where, are only circumstances. When he has believed he has received Christ. He is the foundation on which he builds. He is the captain whom he follows. The believer repeats at the table his first act of believing, and, as at the first, rests on Christ for salvation.

3. It is not Jesus as Creator, or Son of God simply, that a worthy communicant receives, but Jesus who

died for our sins and rose again for our justification. He has before him the emblems of pain, humiliation, and blood-shedding. Pathos mingles with his views of Jesus. He is not so much remembering the everlasting, or the enthroned, as the bleeding, dying Redeemer. "This do in remembrance of me." The same is true of the believer. He is not relieved of his burden of sin by a demonstration of the deity of our Lord. That he is everlasting, all-wise and all-just, is no help to him in his extremity weighed down with a load of guilt. It is "Christ crucified" he needs and receives. He glories in the cross. "He was wounded for our transgressions and bruised for our iniquities." The joy of his soul springs from the assurance, "The blood of Jesus Christ his Son cleanseth us from all sin."

4. The grace of faith is the channel through which blessing flows to the soul in the supper. The more of it the wider the channel, and the greater the flow of blessing. The more faith, the more penitence, love, joy, resolution. And it is ever so in all Christian living. Hence the prayer, "Increase our faith," is always fitting. The Christian life is distinctively a life of faith. "According to your faith be it unto you," is being constantly said to men by the Lord. All giving, preaching, teaching, planning, and organizing will be of spiritual value before God according to the measure of faith put into these efforts.

5. The righteousness that warrants our coming to the table is the righteousness of Jesus—not our own, in whole or part. We are "faultless" not because of any preparation, or self-examination, or foregoing purity, but because we have the righteousness of Christ as our covering. Do I need to say that it is so with the believer all through his life, at the hour of death, and in the day of judgment? If this be not so the word of God misleads us. How else have we "righteousness and strength" in the Lord? How else is he "made to us righteousness?" How else are we "accepted in the Beloved?" How otherwise is his "righteousness unto all and upon them that believe?" How otherwise could Moses, David, Peter, be presented "faultless" before the Lord, even in the full blaze of his glory?

7. The supper awakens and strengthens Christian graces. Tears tremble in the eye of faith, yet it glistens with gratitude. Love is called out and fellowship enjoyed. But are not these the very staple of Christian life? We are sorry for sin and break it off by repentance. We love Him who first loved us. We are thankful for God's unspeakable gift. We rejoice in hope of the glory of God. "Our fellowship is with the Father and with his Son Jesus Christ." We prolong through life, in new and ever varying conditions, the very same feelings that we cherish at the communion-table. And if there we feel not only oneness with Jesus, but oneness with his people, is not the evangelical command to each, "Let brotherly love continue?"

If these things be so, if all Christian life has its type and pattern in the right observance of the Lord's supper, it will surely follow that our confidence in approaching the table should be as entirely on the merits of Christ to the exclusion of any-

thing in ourselves, as in any other approach we make to the Lord, and that a reference to our goodness is as entirely out of place as it would be in a dying-hour. In both cases, we have to discriminate between our title to acceptance, which is the righteousness of Jesus, the only provision by which we can be rendered "faultless," and the meetness, which is a variable quantity and is wrought in us by the Holy Ghost, which yet is essential in its place, and is wrought in us in the measure of our faith in Jesus.

#### THE BEST BOOK IN THE BEST PLACE.

There are many great libraries in the world. Some contain nearly a million books. Some of these books have been great blessings to the world; but there is one book which claims to be before all others, and above them all. It is the Holy Bible.

This is truly the best book. As its name means, it is "the Book"—the book of books—God's book. It came from God, and leads to God. It is his gift to all people of every age. It has done more good in the world than all other books that have ever been written.

In the Bible are declared the character, ways, and purposes of the God of providence and grace, and in what relations man stands to his Creator, and to his fellow-men. It answers the questions, Whence came I? What am I? Whither am I going? It is a book of the purest doctrines and the wisest precepts. It is full of light and truth and love. It relates facts, and teaches by examples. It makes known the best way of living, the most comfortable way of dying, and tells of eternal rest in heaven.

But the principal glory of the Bible is that it reveals the person and work of Christ, and the only way of salvation by faith in him. It is the "word of Christ." The great truth it makes known, is, that God so loved the world as to send his Son to be the Saviour of men.

"This is the record, that God hath given to us eternal life, and this life is in his Son." Whosoever believes in him shall be saved. In its invitations and promises, Christ is "commended" to sinners as their only hope and refuge. It points to his life as their best example, and to his Cross as the only way to their reconciliation with God and to heaven; and promises to us the help of the Holy Spirit.

Should not the best book be put in the best place? The Psalmist tells where that is: "Thy word have I hid in mine heart." (Psalm cxix. 11.) It is well to have the Bible in our houses, and to see it on our tables. It is better still to have it stored in our memories. But best of all to have its truths in our hearts. "I have lived a lonely life," said the shepherd of Salisbury Plain, "and often have little to eat; but my Bible has been meat, drink and company to me; and when trouble has come upon me, I do not know what I should have done, if I had not had the promises of the Bible for my stay and comfort."

In a time of persecution a Bible was taken from a boy and burnt before his eyes. "I have got the seven chapters of St. Matthew's Gospel in my heart," said he; "you can not

burn them out." That was a safe place for the truths of the Bible, was it not?

The best Book should be in the best place for the best purpose. "That I might not sin against thee." It is the holy Bible. It shows us that sin is an evil and bitter thing; that it is defiling, deceitful, and disgraceful; that God sees and remembers it; that we should confess it, repent of it, and forsake it; and that we should look to our Lord Jesus Christ, whose blood cleanseth from it, and by whose grace alone we can conquer it, and live a life of holiness. Young reader! read your Bible, cherish its truths in your heart—obey it.

#### LOVE OF MONEY.

The Bible says, "The love of money is the root of all evil,"—not money itself, but the love of it. Money is useful in procuring the necessities and comforts of life. The love of it, for its own sake, makes one sordid, and selfish, and hard-hearted. And this can be seen in those two extremes of character, both of which love money to excess,—the miser and the spendthrift.

See the miser's wretched abode; no carpet on the floor; only a poor bed, a stool, and a table; everything showing poverty. Yet under the boards are his chests of gold, and to them he goes and clutches the coins eagerly, and glories in his hoards. He can behold the sufferings of the widow and orphan unmoved. He will not spend one cent for them. He can not bear to spend anything for himself. What a low unworthy aim has been his in life; to gather up money to lie useless, when so much is needed to do good with and make others happy.

Now look at another miserable man—a money lover. Instead of a hut, like the miser's, he had a princely mansion, filled with the most elegant and expensive furniture, and costly adornments: for he loved money to spend on himself, to make a show with, and gratify his ambition. But alas! he did not think, that his love of money would lead from his palace in New York to a dungeon in the penitentiary on Blackwell's Island.

But so it was; according to another verse of Scripture, which says, "He that loveth silver shall not be satisfied with silver." He was not content with moderate gain; but the more he had the more he wished for. So he stole from the public treasury for a number of years undisturbed; but at length his sin was found out, and the poor man is imprisoned in a gloomy cell, sentenced to hard labor for twelve years.

As a contrast to this, look at Amos Lawrence, that princely merchant of Boston, who began life with only twenty dollars; who would never go in debt, would never defraud one of a single penny. He loved money to do good with. He said, "I am only a steward of the Lord; if I cannot work for Him in a direct way, I will help support those who can." He spent thousands every year in small and unobtrusive charities; and the joy of his heart shone out in his genial face. He was a happy man, because making others happy. Those who make the pursuit of wealth, for its own sake, their highest aim, are not truly happy, even if successful; for God has fitted our nature for



something higher, and designed that we should seek this richest source of enjoyment.

Again, those who spend all their time and energies in getting money for its own sake, if disappointed and brought to poverty, are apt to give up in despair, and become imbecile, and mere wrecks in body and mind because their energies have been misapplied, wasted, used up; and "whatsoever a man soweth, that shall he also reap," saith Scripture.

In the streets of San Francisco may be seen—or might a few years since—a miserable object, degraded in mind and body, with matted hair, face apparently never washed, clothes filthy, in rags; in body loathsome, in mind almost an idiot. He plods through the streets scarce looking up, never speaking to any one and never answering when spoken to. He subsists upon that which others have thrown into garbage-barrels. Yet this man was once a wealthy merchant; but he gave the best of his life to this one low aim,—gaining money. When losses came, and all was gone, he sank in despair, and became the wretched object above described.

God hath made silver and gold to be applied to good uses. It all belongs to Him. Seek to use it in such a way, that you may obtain the blessing of Him who has said, "The liberal soul shall be made fat." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—*Well Spring.*

#### CHINESE IDEAS ABOUT DEATH.

The Chinese are almost indifferent to the phenomenon of dissolution, and frequently compass their own end when life becomes wearisome. A wife sometimes elects to follow her husband on the starlit road of death; and parents will destroy their offspring in times of famine and great distress rather than to allow them to suffer. Still more remarkable is the custom of selling their lives in order that they may purchase the superior advantages of obsequies, which are considered to insure the body in safety for the future resurrection. A wealthy man condemned to death will arrange with his jailer to buy him a substitute for a certain sum of money, to be spent upon the poor wretch's interment and preservation of his body. Should he have parents, so much is usually paid to them in compensation for their son's life.

Chinamen invariably help to support their parents; filial respect and devotion is the great Chinese virtue and religious precept, in which they rarely fail. Regarding death as inevitable, he makes the best of a bad bargain, and cunningly and comically gets paid for dying. The wholesale destruction of life in this country is greatly the result of indifference. Hence the massacre of Europeans, so terrible to us, seems to them a matter of little moment, and they cannot comprehend why we should make a fuss about it. They regard our indignant protestation very much as we might treat our irate neighbor whose dog we had shot. "Well, well, be pacified; if it was such a favorite, I am sorry; but it is only dog and there are plenty more. How much do you want to be paid for it?" "You English think so much of a life," argues the Chinese; "have you not plenty of people at home?"

Death in China is awarded as the punishment for the most trivial offences, and frequently for none at all, except being in somebody's way. A story was told me as a fact, that during the visit of one of our royal princes, a theft was committed of a watch and chain belonging to the royal guest. The unfortunate attendant was caught with the property upon him, and, without further ceremony, his head was chopped off. The mandarin in attendance immediately announced the tidings to the Prince as a delicate attention, showing how devoted he was in his service. To his astonishment, the Prince expressed his great regret, that the man's head had been taken off. "Your Highness," cried the obsequious mandarin bowing to the ground, "it shall immediately be put on again!" so little did he understand, that the regret was for the life taken and not the severed head.

In times of insurrection or famine the mowing down of human life like corn-stalks at harvest time is appalling to European ideas. I must confess to a nervous shuddering when I stood upon the execution ground at Canton—a narrow lane or Potter's field—where so many hundreds had been butchered per diem during weeks together, the executioner requiring the aid of two smiths to sharpen his swords, for many of the wretched victims were not allowed to be destroyed at one fell swoop, but sentenced to be "hacked to pieces" by twenty or fifty blows. I was informed by a European, who had traveled much and seen most of the frightful sides of life, that witnessing Chinese executions was more than his iron nerves could stand; and in some of the details which he was narrating, I was obliged to beg him desist. And yet he said there was nothing solemn about it, and the spectators looked on amused. It was the horrible and grotesque combined.—*Temple Bar.*

#### CURIOUS NAMES OF BOOKS.

J. Sabin & Son's *American Bibliopolist*, in a curious article on book-titles, gives numerous specimens of eccentricity in the naming of books, both ancient and modern, from which we select the following specimens of the strange tastes which prevailed in the seventeenth century:

"At Marseilles was published, 'The Little Dog of the Gospel Barking at the Errors of Martin Luther,' a pendant to which is, 'The Little Pocket-pistol which fires at Heretics.' A Jesuit who wrote against the zealous Puritan, Sir Humphrey Lind, calls his work 'A Pair of Spectacles for Humphrey Lind,' to which the latter replied with, 'A Case for a Pair of Spectacles for Humphrey Lind.' Similar to these are, 'A Pair of Bellows to Blow off the Dust cast upon John Fry,' 'The Barber, or Timothy Priestly Shorne, as he may be Seene in his owne Mirrour, and Shaved by G. Huntingdon,' Cromwell's times were particularly famous for title pages. The author of a work on charity entitled his book, 'Hooks and Eyes for Believers' Breeches.' Another, who professed a wish to exalt poor human nature, calls his labors, 'High-heeled Shoes for Dwarfs in Holiness;' and another, 'Crumbs of Comfort for the Chickens of the Covenant.' One author regales his readers with 'Beautiful Biscuits Baked in the Oven of Char-

ity, carefully conserved for the Chickens of the Church, the Sparrows of the Spirit, and the Sweet Swallows of Salvation;' another with 'Bread Cooked in the Ashes brought by an Angel to the Prophet Elijah to comfort the Dying;' while a third offers 'The Sweet Marrow and Tasty Sauce of the Savory Bones of the Saints in Advent.' To accompany these delicacies we have 'The Spiritual Mustard-Pot, to lead Devoted Souls to Christ,' matched by 'The Spiritual Snuff-Box, to make the Soul sneeze with Devotion: A Boquet of Delicious Perfume, prepared for the Saints of the Lord.' An ascetic gives us 'The Scraper of Vanity: A Spiritual Pillow necessary to Extirpate Vice and Plant Virtue;' which, we submit, was to say the least, an extraordinary office for a pillow! A Canon of Riez, in Provence, writes, 'The Royal Post to Paradise, very useful to those who wish to go there; a Collection of the works of Pious Doctors who have curiously treated the subject.' Philip Bosquier, a Flemish monk, published a tragedy, entitled, 'The Little Razor of Worldly Ornaments.' A most valuable work must have been 'The Silver Bell, the Sound of which will, by the Grace of God, make an Usurer a Perfect Christian;' 'A Reaping-Hook, well-tempered for the Stubborn Ears of the Coming Crop;' 'A Shot Aimed at the Devil's Headquarters, through the Tube of the Covenant of the Covenant.'

"A Quaker, whose outward man the powers that were thought proper to imprison, published, 'A Sigh of Sorrow for the Sinners of Zion, breathed out of a Hole in the Wall of an Earthen Vessel, known among Men by the Name of Samuel Fish.'" —*Selected.*

#### Children's Department.

##### LUCK.

"It's just my luck, mother. I might have known I shouldn't get the place, for all it seemed as though I was sure of it. I'm the most unlucky boy in the world, and I always was, ever since I can remember. There's Osmond Gray, he got the place, just as he does everything. He is no better scholar than I am, but he always comes out ahead."

This was said in a tone of mingled impatience and regret, as the speaker, a lad of fourteen summers, looked earnestly at his mother. That she was sadly disappointed her face plainly revealed.

"If Mr. Bemis has taken Osmond Gray into the counting-room instead of you, he had a reason for it," responded Mrs. Crowley. "I have been afraid, for a good while, that you would grow up to be a bad man."

"That's the way you always talk, mother. It seems as though you blame me for everything that happens."

"No, I don't, my son; I love you too well for that. I'm afraid I love you too well for your own good."

"No, mother, you know you couldn't do that. Uncle Jack says we belong to an unlucky family. He says he always had bad luck, and I suppose I must expect to have it."

"Your uncle has his own luck, my son. He has been his own enemy. You are not old enough yet

to realize it, but he reaps the reward of his own doings. He is kind-hearted and generous; but he is apt to put off till to-morrow what ought to be done to-day. He is never quite ready to do anything that can be left for another time. Then, he has spent a small fortune for liquor and tobacco, and that is the secret of his bad luck. You are a good deal like him, but it would break my heart to have you grow up to be such a man as he is."

"Why, mother, I thought you loved Uncle Jack!" exclaimed Ned Crowley.

"I do love him. But I know his faults, and he knows them too; though he says it's too late for him to change. If you would ask Mr. Bemis, why he gave the place in his counting-room to Osmond Gray, instead of you, I think he would tell you. I don't know how we can live now my health is so poor, unless you can earn money somewhere."

Mr. Bemis was surprised at receiving a call from Ned Crowley, and still more surprised when he was respectfully asked the reason for his preference in the selection of an under-clerk. "I know it is a strange question for me to ask," added the boy.

"It is strange; but, as you asked it, I will answer it," was the reply. "Until within a fortnight, I intended to give the place to you. I knew you were a good scholar, a handsome writer, and a quick accountant. Then, I knew that your mother needed the help of your wages. But I heard some one say you were like your Uncle Jack, and I began to watch you. I saw you drink a glass of beer in Reed's saloon, and one day I saw you puffing a cigar. That was the way your Uncle Jack began, and I didn't dare to trust you."

"Thank you, for telling me this, Mr. Bemis." And, despite the tremor in voice, and the blushes which burned upon his cheeks, the boy did not shrink from the earnest gaze of his companion. "I thought it was my luck. Now I've found out it was my fault, and I'll change my habits. If you will give me any kind of a chance to work, I'll do the best I can, and then see where the luck comes."—*Youth's Temperance Banner.*

#### JOE'S THOUGHT.

One warm sunshiny noon, late in spring, a boy sat on the top of a low stone wall. He looked tired, and was ragged and dirty. The boy had no home; he had no father or mother. He did not remember that he had ever had either. He remembered little, except that he had always been ragged and dirty, and many times hungry and tired. Now he was sunning himself, and sleepily waiting for the man who gave him what little care he had.

This man carried a heavy harp around the country, playing at people's houses; and he took Joe, as he called him, with him to sing, and gather up the pennies they would give him.

An hour passed on: he did not come; and the boy fell asleep. By and by the bell in the back of the church near by struck with a heavy clang, and Joe stirred uneasily. A moment of silence, and again the bell clanged; and he started up rubbing his eyes. He saw, down the



sandy road, a long procession of carriages coming slowly towards him. The hearse at the head of the procession stopped at the grave-yard gates; and all the carriages as they came up one by one, stopped also. Joe stood behind the low wall, and watched everything with curious eyes. He saw the men draw the coffin carefully out, and walk behind in a long procession. Joe followed, crossing among the graves, to see where they were going. Near the side of the church there was a long, deep grave with a pile of fresh yellow earth beside it. The men carefully laid the coffin on some bars and ropes which were laid across this open grave; then, crossing the ends of the ropes above the coffin, a man drew out the bars, and they very slowly lowered the coffin out of sight in the grave. A tall man, with his hat in his hand, stepped forward from among the rest, and they all took off their hats. The bell had ceased its tolling; and only the song of a robin, swinging in a tree, was heard in solemn contrast to the words which this man spoke. The words were strange to Joe. He did not understand them. Taking a handful of earth, he said,—

"We commit this body to the grave: dust thou art, and unto dust thou shalt return." Then sprinkling the earth upon the coffin, he added, "but only the body: the spirit hath returned to Him who gave it."

Then the people went slowly back to their carriages. Joe staid behind, wondering what those strange words meant; for poor Joe could not read, and the letters on the head-stones meant nothing to him.

While he was stopping at a stone, looking at the figures, a pleasant voice said to him,—

"Who are you here alone? Have you no home?"

It was a lame boy with crutches, that spoke. He had come so still across the soft thick grass, that Joe had not heard him.

"I ain't nobody, only Joe," answered he. "I was watching them folks. Say, now, can't you tell me what he meant by saying, 'Only the body?' What is the spirit? and where did it go?"

The boy sat down on a flat stone which lay upon four square walls above a grave, and said,—

"It is you, Joe, that is a spirit; for you can never die, and can not be buried. Only your body will wear out; and then you will leave it, and other folks will bury it."

"Where'll I go?" asked Joe, "and what'll I do without a body?"

"Let me tell you," said the lame boy earnestly, "where he has gone, whose body is just laid in the grave. Jesus has taken him to heaven, and will give him a new body that will never wear out. He will take you, too, if you ask Him; for he loves you."

"Jesus loves me!" repeated Joe; "don't seem's though He did. I have a hard time, I do. Don't think anybody loves Joe."

"Yes, He does," answered the boy; "and He wants you to love Him. Won't you try?"

"I don't know. I wish I knew how," replied Joe, after thinking a minute.

It would make my story too long to tell all they said, or to tell how Joe found kind friends and a home through the lame boy's influence. But his "hard time" grew easy, and

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# Reformed Church Messenger.

PHILADELPHIA, SEPTEMBER 2, 1874.

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The source of the contributions in each case is indicated by one or more initial letters.

For terms see Sixteenth Page.

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## PALATINATE COLLEGE.

The fall session in this institution, located at Myerstown, Pa., opened on the 10th of August. The present number of students is about one hundred, and the prospects for a further increase are favorable. The rooms in the building are nearly all occupied. Under the present efficient management of the institution, combined with the superior qualifications of its several professors, it must meet with success.

## ST. JOHN'S FEMALE COLLEGE.

We are requested to announce, that the session in this institution, near Knoxville, Md., will not open until Wednesday, the 16th of September. The postponement is occasioned by some unexpected delays in finishing the new building. On the day named, however, the pupils are expected to be promptly in attendance.

## THE CHURCHLY ELEMENT IN CHURCH EDIFICES.

Quite a number of our city churches have taken advantage of the Summer vacation to make various repairs and improvements in their church edifices. This, perhaps, is about as good a method as can well be adopted, for turning the present fashionable intermission of church services during the hot season, to profitable account. What has been thus done in particular cases is sometimes announced in our daily papers. The "Inquirer," of the 26th of August, gives quite a glowing description of the great improvements, which have just been made in the First Baptist Church, West Philadelphia, which, for certain reasons, we deem worthy of special mention.

The audience-room has been beautified and adorned in fine style. The frescoing, as described, is of the most brilliant order. A remarkably rich and tasty tablet has been painted on the southern wall to the left of the centre. It bears the following inscription:

"Fear not: for I have redeemed thee; I have called thee by name; thou art mine. I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy

sins. I am the resurrection and the life. Then shall I be satisfied when I awake with thy likeness."

In the centre on the wall of the pulpit recess, which is elegantly frescoed, the chalice and an open Bible are represented, and on each side is a small tablet with the following inscriptions: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."

The chapel also has undergone similar improvements. On small tablets over each window, and on the opposite side of the room, are illuminated Scriptural emblems in Old English. The repairs to the other portions of the church are quite extensive, and the cost of all the improvements together amounts to about \$5,000.

The above may serve as one of the better samples of the features, which mark many of the church improvements of the present day. We are pleased to see these elements of churchliness entering, as it were unconsciously, so fully into the general church life of our period. It is, in our judgment, not only evidence of an advance in good taste, but also in intelligent and genuine piety, which strives to present Christianity in its attractive and elevating forms. But who, a half a century ago, would have thought, that our Baptist and Methodist neighbors, and even our staid, plain Presbyterians, would ever have been overtaken by the spirit these things indicate? It is yet even so, and we are not sorry for it.

But whilst this true and legitimate progress has been going forward in other denominations, portions of our good old Reformed Church have been going backwards, and throwing off its former distinctive churchly elements. Those also, who have become alive to the growing evil and felt themselves constrained to endeavor to stay its progress and secure a return to all that was good in former days, must contend with much opposition and are even charged with a want of evangelical piety, Romanizing tendencies, and everything else that is evil.

How were our old church edifices generally marked with the elements of churchliness, in a somewhat crude style, it is true, but such as was afforded by the state of advance of the mechanic arts at that day! There were the heavy walls, the gothic windows, the organ gallery with its organ, the high pulpit with the sounding board overhead, the altar and the chancel, and the numerous Scripture emblems and inscriptions on the wall.

Our staid English neighbors of that day were wont to look upon these things, as relics of Romanism, evidences of superstition, and as leading only to formalism. They were held up by them to the reproach of our type of Christianity, and whilst they themselves have since been falling more and more under their influence, many of the descendants of our good old pious Church fathers have been led to thrust them aside, and substitute that which is foreign to our original life; and the results, in our judgment, have been manifestly not for the better, but for the worse.

We will indicate only one case, as a specimen of the retrograde progress made in some of our later church edifices, to which we have referred, and our good people of dear old Wentz's Church in Worcester township, Montgomery county, Pa., with many of whose forefathers it was often our privilege to worship in our youth, will pardon us for singling out their case, as it is one of the number with which we are most familiar, and their congregation is perhaps the oldest of our denomination in this country.

Their old stone church on their beautiful plat of ground, combined in it all the marked features belonging to our churches of olden time, indicated above. Who among the older portion of the present membership of the congregation does not remember, with feelings of reverence and respect, the peculiarities of that dear old edifice, and oftentimes experience feelings of deep regret, involuntarily rising in their bosoms, in view of the fact, that every vestige of them has disappeared from their present edifice?

Some thirty years ago, it was felt, that the old church edifice was becoming dilapidated, and that the wants of the congregation required a new one. Just at that time, the unchurchly wildfire element had come largely to prevail in that community, which, we are glad to know, has well nigh disappeared at the present day. It was the presence of this element, doubtless, that led to the substitution of the present caricature of a church edifice in its place. It is after the meeting-house order, and besides being divested of all the elements of churchliness, it is unsightly in appearance and devoid of those comforts, which a church of the true and living God ought to possess, in a cultivated, enlightened, and wealthy community. During the several visits we have been permitted to make to that church, since the present building has been erected, we have been invariably pained at witnessing the sad decay in good churchly taste and feeling, the present surroundings evince, and at times could scarcely restrain our tears.

There is, however, one truly gratifying and encouraging feature connected with the present membership of the congregation, to whose history we have taken occasion to refer. Within the last few years, they have erected, on a lot adjacent to their church grounds, a handsome and truly comfortable parsonage for their pastor. From what we have seen and heard, they also do not purpose stopping here with their improvements. Many of them are not satisfied with their present church accommodations. The erection of a new church edifice, or a decided change in the present one, has been agitated. We trust, the question of improvement will not be allowed to rest, but continue to be agitated, until it shall result in providing that which is so much needed. The congregation has greatly increased in strength under the labors of its present popular and efficient pastor, and possesses the wealth needed, and we believe has the good taste also, to erect a church, which shall be an honor to them and their community, as well as to the Church at large, and afford its members all proper church comfort and conveniences, and, at the same

time, provide them with such churchly surroundings, as will aid them in their devotions, and tend to elevate the tone of their piety.

## FIRST CHURCH, LANCASTER, PA.

The "Daily Morning Review," of Lancaster, announces that the house of worship of the above congregation has undergone a series of repairs, and will be re-opened for regular services on Sunday, the 30th of August. It then gives the following description of the improvements the church has undergone, with the accompanying historical remarks:

"The audience room presents a very neat and comfortable appearance. The centre chandelier has been removed, and side lights admirably arranged and in grand style are put up, which is a decided improvement. All the pews have been provided with rich green cushions, and the backs repaneled. The entire floor is covered with new ingrain carpet, corresponding with the seats. The pulpit and chancel, however, have a different kind of carpet of several rich colors, mainly red. The pulpit specially presents a fine appearance, and altogether the room compares favorably with any other in the city. In point of comfort, it is unsurpassed. The seating capacity is about 1,000, or 850 without over-crowding. A new stairway has been constructed from the first floor leading direct to the pulpit by way of a door facing the audience. The Sunday-school rooms below have also been thoroughly refitted and repainted so as to make them specially attractive and comfortable.

The church has, in many respects, a long and interesting history. Its records date back as far as June 20th, 1736, and to follow the same up to the present date, would occupy a very considerable amount of space. We will refer, however, very briefly to a few items of interest of very recent dates:

The present house was erected under the efficient ministry of the late Rev. Dr. Harbaugh, in the year 1852. Dr. H. was succeeded in 1861 by Rev. Dr. Kremer, the present excellent and highly esteemed pastor, and the church is in every respect in a most prosperous condition, and exerting its full share of influence for good in our community. Within the last eight or nine years, a congregational debt of about \$9,000 has been paid. St. Stephen's College church, and St. John's (German) church, in West Orange street, have been organized principally out of the membership of the first church. It has also considerably increased its annual subscriptions to benevolent objects, and notwithstanding the draft upon its membership by the organization of the two churches named, its own strength appears to be steadily increasing, and it is now perhaps as strong as ever.

From our own observation, we feel safe in saying, that much of the vitality and harmony of the congregation may be attributed to its edifying and inspiring service and order of worship, under the lead of a very faithful and efficient pastor. During their service all, old and young alike, appear to take active part, and thus minister and people are brought together, in heart



and voice before a common mercy seat. Now, no doubt, the church will enter upon a new period of prosperity and usefulness."

### AN INCIDENT WITH A MORAL.

Not many years ago, an editor had occasion to attend the sessions of a prominent ecclesiastical body connected with the Church of which he was a member, and one of whose papers he edited. Being only a *secundus* delegate, he did not expect to obtain a seat; but he attended the sessions of the body, mainly for the purpose of reporting its proceedings for his paper. When he entered the church where the sessions were held, just before they were opened, he inquired of the kind pastor, whether any provision had been made for the accommodation of reporters for the press, as that was the capacity he expected to fill.

"Yes," he blandly replied, and pointing to a long table within the chancel, facing one end of the pulpit, added, "that table is intended for the reporters. You will please take your seat at this end of it, and occupy it during the whole of the sessions."

After making due acknowledgment for the courtesy extended, the editor took his seat and retained it until near the close of the sessions, which lasted about eight days, taking notes, and preparing matter for his paper, never thinking for a moment, that he was taking undue privileges, or trampling upon the rights of any one.

On the morning of the last day of the sessions, just after the session was opened, he resumed his seat, spread out his papers as usual, and took up his pen to enter upon his daily work. At this moment, he heard a bustling noise behind him, and before he had time to look round to ascertain whence it proceeded, a member of the body of somewhat rotund proportions, who wishes to be regarded as more than ordinarily prominent, and who would be insulted, were it to be insinuated, that he was wanting in any of the principles of a gentleman, roughly accosted him as follows:

"Get out of this seat. I want it. You have no right here. You are not a member of Synod."

The editor remonstrated with him in as bland a manner as possible, stating how he had come to take the seat at the commencement of the sessions, and occupied it up to the present time.

"The pastor has no control over these seats," he in the same gruff manner replied. "They belong to Synod, and they are for the use of the members. I want this seat. You have no right to it. You are not a member of Synod."

Before the editor had time to make any further reply, a good father in the ministry, who happened to notice something was wrong, approached, and very mildly said, "Brethren, do not quarrel."

To this the editor replied: "I will not quarrel with any one. As you have seen, I have occupied this seat during our entire sessions. This person here has ordered me out of it, declaring that I have no right here, and that he

wants my seat. I will not quarrel with him about it."

The editor then gathered up his papers, and seated himself for a few moments in the pulpit behind the officers. Observing that the seat of the Corresponding Secretary at the other end of the chancel was vacant, he took possession of it, purposing to occupy it until that officer should need it. He had been writing there only a short time, when the Corresponding Secretary, who had been appointed chairman of a committee to collect an assessment of fifty cents from each member of Synod, to defray the immediate contingent expenses of the present sessions, approached him, and very pleasantly said, "See here, you are a member of Synod. I want fifty cents from you."

"You have no claim on me," the editor as pleasantly replied. "The individual at the other end of the chancel, has decided, that I am not a member of Synod. He drove me out of the seat I have occupied thus far during the sessions, declaring that I had no right to it, because I was not a member of Synod."

"Yes, you are. You are an advisory member, and your name is on the record as such. I want the fifty cents," he retorted, in the same pleasant tone as before.

"Well," responded the editor, "I will make a bargain with you. I want to prepare some matter for my paper. I have been driven from my seat at the other end of the chancel. If you will allow me to occupy yours, I'll give you the fifty cents."

"I do not think I shall need it," was the reply. "At any rate, you can occupy it with pleasure, until I shall."

"Well, it's a bargain. Here are the fifty cents," responded the editor, at the same time handing him the money.

As this was the last day of the sessions, he occupied the seat unmolested until they closed.

*Query.* Which of the parties in the present instance, evinced the absence of the first principles of good breeding, and which the presence of the instincts of a high-toned Christian gentleman?

### CONCERNING OUR OLDER MISSIONS.

To the present Board of Missions were transferred by the former Board and the Classes, two kinds of missions: the one consisting of comparatively new missions, and supposed to be very promising; the other consisting of such missions as had been receiving support for quite a number of years. It is of the latter that we propose to speak.

These missions had cost much labor and self-denial on the part of the people and their pastors engaged in establishing them. Of course, they had also absorbed considerable sums of money. Almost every one of them had a fair prospect of final, and, with right management, even speedy success. The Classes in the bounds of which they were located were urgent in desiring their continuance. So the case stood.

Now what was the duty of the Board? Evidently there was but one way open for action. It was to take those missions and manage them so wisely and well, that they might become

self-sustaining charges at an early day. This the Board undertook to do. It sent its Superintendent to visit almost every one of them, with the view of examining into their actual condition, and aiding them in putting their financial and other affairs into the best possible shape. The way has thus been prepared for gradually reducing their appropriations (already done in a number of cases), without harm to missionary or people, and so bringing them soon to stand on their own feet.

In this effort we ask our ministers and people to sustain us. It is not well to go about establishing many new missions, if we neglect those we have on hand, and have ourselves called into being. There would be bad faith in such conduct. Let us extend as fast as we have the means, but be sure first honorably to discharge our assumed obligations. No one can be more anxious to go forth and establish new, promising interests than the members of the Board, but they know also that the sacred trust of the older missions, the children of many prayers, toils, tears and hopes, must not be sacrificed. We ask for them kindly feeling and generous support. The harvest will come. F. K. L.

### CAMP MEETINGS.

The season for Camp Meetings is now closed. They have been quite numerous in different sections of the country, and so far as we have learned, numerously attended. Great changes, in many respects, have passed upon them during the last two decades. Even fifteen years ago, they were very simple, as compared with the present. The tents then were plain and plainly furnished. Now they are done up to order, often with as much architectural skill as you can find in large and costly dwellings. And the furniture, generally, is very fine, and is in many cases even elegant. Some of the camps have been laid out in regular city style, with streets all arranged and named, a post office, hotel, telegraph office, and all the other "modern improvements" of which our cities can boast.

With all this progress as respects physical comfort, we do not believe, that, in the department of the spiritual, there is as much earnestness as there was twenty years ago. In this respect, there has evidently been a retrograde movement, corresponding with the forward march in the way of outward physical conveniences. In some localities, the spirit seemed to be very fervent, manifesting something even of the former enthusiasm; and where this has been the case, the results in the so-called conversions have been encouraging. Large numbers have, in some places, been reported, as having in this way, been "snatched from the burning."

In the most of cases, however, it has been according to report, very different. They have not been successful. The peculiar power which once wrought in these meetings seemed to be absent. It has been a point of inquiry among many, why this is. The inquiry has several answers, each of which, separately and alone, would be sufficient

to account for the fact. We are not now where we were twenty years ago. Many changes have, since then, passed over the country and over the views and feelings of society. Education has been accomplishing its work. Very greatly has the number been diminished, that feel the necessity of the great excitement, which seems to be essential to the success of these meetings. Tastes and habits have changed; so that even if the same appliances were used now that were used twenty years ago, and with the same enthusiasm, the results would be very different.

But the same appliances are not used now. It is seldom that you can find preachers like those, who thundered in the camp meetings twenty, or even ten years ago. The sermon has changed; and whilst in almost every respect, save perhaps in the matter of simplicity and unction, it has greatly improved, it has to this extent become unadapted to the wants of these meetings. It is more beautiful, but not as powerful. It pleases and instructs the intellect to a greater extent, but does not take hold of the heart and arouse the feelings. Any one giving attention to the leading sermons which were preached during the last season, with ability to contrast them with those which were wont to be preached in former years, may find in this change alone sufficient reason to account satisfactorily for the present want of success. But this change is led by the broader change, which has passed over society, requiring the change in the ministry. Both the ministry and the people, owing to the general educational progress, which has recently been made in the Methodist Church, have risen above that wild excitement of the feelings, which, like a contagion, formerly spread through large masses, and which seems to be essential to the success of Camp Meetings. It is seldom now, that you will find the prayers of the members, their exhortations around what is called the altar, and their efforts and entreaties, throughout the audiences, as enthusiastic and fervent as they formerly have been. The more thoughtful of them see and acknowledge this; and chiding themselves, often try to lift themselves into these higher states, as they still imagine them to be. But every effort to do this seems to be a failure. They feel more deeply than they perceive the fact, that the former period has passed away, and that they are now in a different set of circumstances, which render the same fervid exhibitions impossible. The new period having arrived, with new modifying forces, it is vain to endeavor to bring back the old. History is a progress—not a repetition.

The day for Camp Meetings under their original character has past by, and what is now coming to exist under this name, is something new. They not only have a new form, but a new spirit also. The change of form, as seen in the elegant tents, beautiful furniture, city arrangements, hotel, telegraph and post office accommodations, &c., is the symbol and proof of the change of spirit. They are sought after and attended, not primarily for any spiritual advantage which they may offer, but for the physical recreation and social pleasure which they are able to fur-



nish. It is coming to be regarded as a pleasant way of spending a week or ten days away from the care of home and the close atmosphere of the city; and of recuperating exhausted physical energies. The religious element makes this all the more delightful.

No one, attentively viewing the case, in connection with the general signs of the times, looking towards physical gratification, can fail to perceive the rapidly growing prominence, which this worldly ease-element is assuming in modern Camp Meetings. The effort is making to combine amusement with religion and Christian worship, and in this way to attract and interest the young. In some cases, these amusements are of the most grotesque character. Processions are formed, which march around the camp, bearing caricatures of the devil, and other dignified personages, singing merry songs, and making a lively time of it generally. Of course, large crowds will be attracted by these new features. Looking to the end of the tendencies, which are now setting in, it is perhaps not illogical to conclude, that all religious spirit will ultimately be driven from these meetings, or that at best they will in the end assume the character of congregational annual picnics.

In view of these and such like changes, it ought certainly not to strike the mind as strange, that the latter Camp Meetings are not as productive as the former. It is rather strange that expectation should exist anywhere, that they should or could be. The religious mind will be convinced by and by, of the futility of the attempt to combine worldly amusement and pleasure with religion or Christian worship. These things do not go together. Religion, coming with the cross, is always serious, whilst worldly amusement, though perhaps not sinful in its proper place, is always of the opposite character.

We are not clear to what extent we should grieve over the change which has come upon Camp Meetings. The accommodations for worship being ordinarily sufficient in regular church buildings, we may be justified, perhaps, even in expressing some feeling of pleasure, in view of the prospect of rational physical pleasures which is thus dawning in the future.

G.

### THOSE CONSISTORY RESOLUTIONS.

As the following communication breathes generally a respectful tone, we cheerfully give it place in our columns. At the same time, we claim the privilege of appending a few footnotes, which, we take for granted, will not prove objectionable to the author of the article, as they are intended mainly to throw light upon the general principles involved in the discussion.

ED. OF MESS.

MR. EDITOR:—Your strictures, and also those of Rev. Dr. G. B. Russell, on our preamble and resolutions, seem to require an explanation at our hands. While we thank you for your courtesy in publishing our resolutions, we beg the favor, that you publish the follow-

ing note of explanation, in which we endeavor to set ourselves right before the Church.

The editor of the "Messenger" says, he considers our action not only superfluous, but unwise. Now we must say, that our motive in doing thus was a purely honest one. And the very fact of such action having been taken, ought to be sufficient evidence to the Church that we have had trouble. Such being the case, we earnestly desire to avoid a repetition of the same in the future. (1)

The editor further says, he does not know any minister, who arrogates to himself the extreme position here animadverted upon, and at the same time, claims that the action of the General Synod gives each minister the right to use either of the liturgies at his discretion. Just here it is that we differ. We claim, that the Synod has not done so; and more than this, that Synod has no power to give such authority to the ministry. According to Articles 80 and 81 in our Constitution, Synod can only propose a new ordinance, which must be submitted to all the Classes, and approved by two-thirds of the whole number, before such ordinance can have binding validity in the whole Church. Such is the plain, unmistakable language of the Constitution, which we have sworn to support. If Synod can annul one Article of the Constitution, it can annul and destroy the whole, resolve itself into an Ecumenical Council, and any dogma or decree it promulgates, the people will be obliged to accept and obey as the truth. (2)

But the editor further says, no prudent minister would use the right thus guaranteed to him in a way that would be offensive to any respectable minority of his people. This to us seems strange; with one breath to claim that the right to use either liturgy at his discretion is guaranteed to him by Synod, without the people having any voice in the matter, and in the next to say that no prudent minister would use such right, if it would give offence to even a respectable minority of his people, thus indicating a disposition to yield to the wishes of the people; and at the same time, when the people attempt to speak on the subject, to become offended at them for so doing. This is something which we are unable to understand. Why insist so strenuously upon the right, if you do not intend or desire to use it? (3)

The editor again says, no minister, invited to preach as a candidate, who has any proper respect for himself, will allow a Consistory to approach him in the manner indicated in our action. Now we have only done what we have a constitutional right to do. We have only asked for what we believe to be ours, what the Constitution gives us, and which we will never surrender. We do not fall out with our brethren, who differ with us on this point; we only say in our action, that we do not want a man for our pastor, who entertains such views and opinions. Knowing that we could not live pleasantly together as pastor and people should do, we, therefore, thought it better to give a public expression to the action taken by us on the subject, so that our ministers throughout the Church may know our position on the Church ques-

tion, and we know theirs, than to invite and call a minister and then make known to him the action we had taken. How any one can construe this into a reflection on the individual judgment of a minister, or as indicating a disposition on our part to dictate to our pastor, we are at a loss to conceive. As to conceding the right claimed, and trusting to the prudence of a minister, this is indeed asking too much; more than we can or will ever do. (4)

In conclusion, it is intimated that our action is rather disrespectful to our ministers. We desire to say, that we have always entertained and manifested a very great respect for all our ministers, and sincerely trust, that we shall ever continue so to do. But when our rights are assailed, we must defend them to the last extremity.

We pray that the good Lord in His all-wise providence will soon heal all our divisions, enable us to live in the bonds of peace, harmony, and brotherly love, and greatly prosper our Reformed Zion!

WM. H. LAKIN.

Jefferson, Aug. 17th, 1874.

#### NOTES BY THE EDITOR.

1) We have not for a moment called in question the purity of the motives, which prompted the action of the Consistory. It must not be forgotten, however, that, although the motive to an action may be ever so pure, this of itself does not make it necessary or wise.

2) The assertion, that the General Synod has not granted the right to each minister to use either of the Liturgies at his own discretion, is incorrect. This right was granted in reference to the "Order of Worship," at the General Synod at Dayton, Ohio, in 1866 (See Minutes, pages 70-76), and extended to that of the Western Synods also, at the General Synod in Philadelphia in 1869 (See Minutes, page 47). The Constitutionality of its action in the case is altogether another matter. The precedent, however, upon which the General Synod acted, was set by the Synod at Allentown, in 1857, at which the optional use of the Provisional Liturgy, the basis of the present one, was allowed. In securing this action, a number of those, who are now most prominent in opposing the use of the Liturgy, were most active, and it was passed over against our respectful remonstrance at the time. At the same time, it must be borne in mind, that there is a vast difference between allowing the optional use of a Liturgy, and the making its use an ordinance of binding validity in the whole Church.

3) We see no such inconsistency in the position we assumed, as is here indicated. That an individual may possess the abstract right to do a certain thing, and yet, from prudential considerations, abstain from exercising it, is certainly a plain truth. The Apostle Paul enunciated this principle in 1 Cor. xiii, in which, whilst admitting the abstract right to eat meat offered to idols, he says, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

4) We would be the last person to infringe upon the rights of the Consis-

tory or of the people. No prudent minister will refuse to listen to respectful counsel from his Consistory; neither will he enter upon any important movement in his congregation without consulting his Consistory, or in opposition to the known wishes of any respectable portion of his members. It is not to the exercise of the rights of the Consistory in this respect in itself, that we objected. Our objection was to the manner, in which it was attempted to exercise them in the case in hand, though doubtless done from the best of motives. We concede it to be not only the right, but the duty of the Consistory, when a person visits a charge as a candidate for the pastorate, to make known to him in a respectful way its real status. But to make a certain principle the subject of formal Consistorial action, and then not only to have it thrust at the individual, who may visit the charge, as a candidate for the vacancy, in this particular form, but also to give publicity to it through the papers of the Church, is altogether another matter. It is this latter that we regard not only as superfluous and unwise, but as really prejudicial to the true interests of the charge itself.

For the Reformed Church Messenger.

### TO WHOM IT MAY CONCERN.

I am a missionary—not on the Pacific coast, nor in the West—in Pennsylvania. I am under the care of the Tri-Synodic Board, from which I am to receive towards my support for the current year, the sum of four hundred dollars, to be paid quarterly. Up to this day, August 28th, I have not received a farthing from said Board, though nearly three-quarters of the year are past. My income, from all other sources, being very meagre at best, under the present circumstances is wholly inadequate to meet the demands even of the mouths of my household. The result is—famine, or debt. The latter is resorted to as the lesser evil of the two, though missionaries, of all men, ought to be least necessitated to incur it; for they are most injured by it, and least able to afford it.

Missionaries (I speak as a man) are expected to do greater works than pastors of self-supporting charges. The latter, though they leave their charges no more prosperous than they find them, suffer naught in reputation, if they leave them no worse. Not so the missionaries. Not to increase, with them, is to fail, and to fail is to carry a wound to the grave. That is, with a small capital, missionaries must do more work, in proportion, than regular pastors with a large one. The latter may gain five other talents with their five, the former must gain other two with their two. I beg pardon if I misinterpret the common mind of the Church in this matter. I know it is not God's view, nor the view of those who stop to think aright.

I do not mean, by all this, to find fault with the work of pastors of self-supporting charges. God forbid. I speak thus only to show the unequal judgment, under which the work of missionaries is made to rest.

If such, now, be the character of the work demanded of missionaries,



they ought to be especially and wholly free from debt. But it may be objected that being in debt is injurious to others as well. Others, however, generally have abundant collaterals in a fixed, sufficient and certain-to-be-paid salary (if not something more substantial), so that a debt does not have the same depressing effect upon them as upon me and my fellows. "It is easy to go afoot, when one leads his own horse by the bridle." The only collateral I have, is this promise of one hundred dollars per quarter, to be paid—when?

I, for one, can not, with good grace, ask a man to trust me under these circumstances. I suffer in self-respect every time I am compelled to do it.

In daily expectation of at least a portion of what is due me, I reach the end of the week in blank disappointment. On Sunday I see to my right the grocer, at whose store I am running up a bill as indefinite as the one hundred dollars per quarter; to my left is the good friend from whom, a few days ago, I borrowed the last five dollars I have seen (like favors preceding it), and, probably, near him sits the shoemaker whose little bill against me annoys me as much as the rest.

What, under such circumstances, becomes of the Christian manhood one feels when able to keep the apostolic injunction: Owe no man anything? Add this to the sum of trials peculiar to his kind, and is it not especially injurious to a missionary to be in debt?

But a missionary can also not afford to incur debt. From close observation and considerable experience, I am convinced, that with cash in hand, I can save, on an average, fifteen per cent. on all purchases as against buying on credit. Under the present circumstances, I am compelled to buy on credit, during the year, very nearly, if not quite, to the amount of four hundred dollars. That is, I am taxed sixty dollars per annum for being a—missionary.

In view of these facts, were it not well for the Board to make a loan and pay its just debts at once? As a matter of common justice ought not, in any case, the debtor rather to pay six per cent. on the amount due the creditor, than the latter lose fifteen per cent. by its non-payment? Is it not a burning shame, however, when the debtor, embracing the three Synods represented by the Board, is rich as Dives, and the creditor—save the sores and dogs—almost a beggared Lazarus?

If want of authority to create such a loan be the excuse, the missionaries and their friends should see to it, that at the approaching meeting of the Synods such authority be given with emphasis. If the policy of creating a missionary debt be considered questionable, it may be replied, that it is equally a question—not of policy, but of principle—whether a definite promise to pay can be indefinitely postponed.

In any event, it is to be hoped this suspense may not last much longer. Whenever and however the relief does come, it will be sure to cheer the heart and hearth of more than one

MISSIONARY.

It was George Herbert who said a handful of good life is worth a bushel of learning.

### For the Reformed Church Messenger. A MODERN NEW ENGLAND PREACHER.

The name of W. H. H. Murray is more or less known through his enthusiastic book on the Adirondacks, where he has hunted and fished and communed with nature in her freshness, until his soul has been filled with warm sympathies and tender love for the works of his Master. But as pastor of the Park Street Church (Boston), where large congregations attend his ministrations, he has had for some years a sphere of usefulness worthy of the best efforts of any minister of the Gospel. Having known much of his early life through mutual friends,—of his sturdy struggles in a school of adversity, fortunately almost unknown even to our most destitute beneficiary students,—of his successive triumphs over all antagonisms, until he had secured one of the most desirable congregations in New England,—I was glad to avail myself of the opportunity afforded me of hearing him preach last Sunday, in his native place (Guilford). The character of the theology of one occupying so prominent a position as a preacher, can not but be of interest to those, who are watching the signs of the times.

The church was filled at both services, and every one seemed anxious to hear their fellow-townsmen. His morning sermon based on Romans xiv. 1, "Him that is weak in the faith receive ye, but not to doubtful disputations," was introduced by a strong protest against the New England tendency to multiply dogmas and nice shades of distinction in doctrine, to require every one to utter with proper emphasis and correct pronunciation the Shibboleth of a peculiar sect, before he could be recognized as in any sort of fellowship with it,—against what might be styled the religion of the head rather than the heart. He urged with warmth, that the present Sunday School System tended to the education of children learned in the Bible, rather than to the development of love for the person of the Lord. Then seizing the text, he enforced his conception of its meaning, that Christian fellowship was not intended to involve more than that one should repent and believe in Christ. Even if such faith was weak, it was the duty of the Church to receive him freely without endangering his salvation with doubtful disputations. This was uttered with a quiet earnestness, varied with an occasional stroke of satire and an undertone of genial Christian love, that made an impression far deeper than could have been secured by an appeal to the intellect alone.

In his second sermon, Coloss. i. 27, "Christ in you, the hope of glory," a better idea of the positive tendency of his theology came into view. With an earnest protest against the coldness of the Church, he exclaimed, "We have taken the passion out of religion by making it mean adherence to a set of dogmas, rather than what it should mean,—adherence to the blessed Person." He then went on to show, that love can only exist for a living, personal, being. There can be no real love for a creed, a confession of faith, a

philosophy, a text of Scripture, or all these put together. Religion must have as its centre a source of inspiration, some person to love. Love for a personal Christ will show itself in three results,—work for Him, repentance for sin, as done against Him, and joy in Him. We should cultivate not so much knowledge of His doctrines, as a closer intimacy in our heart with Him. "Men care little about doctrines when they come to die. Some hand to clasp, some voice to cheer, some look of love to soothe, some faithful breast on which to lie,—for this humanity cries in the sharp agony. Guide-books are good for cities; but when you thread the wilderness, or climb the dizzy heights where hangs the poised avalanche, which the stroke of an alpenstock can start from its precarious balance, then man needs more than a guide-book: he needs a guide."

The personal relation to Christ produces hope. Love is always hopeful. Because where one's treasure is, there will his heart be; the heart aches and longs to go hence where Christ is. A hope that is built simply "on acceptance of truth, on degrees of knowledge and obedience, on sincerity of purpose, or effort, and not on the merit and intercessions of a personal Redeemer, is, and must be, a timid and inconstant feeling." Then followed a glowing description of the death of those, to whom Christ was their all-in-all,—their only hope of glory, which sparkled with an earnest enthusiasm that won the breathless attention of his hearers, and the discourse was closed with an appeal to all to make their relation to the Saviour a personal one.

Mr. Murray appears unmindful of the magnificent voice and fine physique he possesses, which could give so much weight in the way of elocutionary and oratorical adornment to his discourses, but by a simple earnestness of manner gives effect to his striking sentences.

His preaching is an evidence of the reaction, that is taking place from the old Dogmatic School, which bids fair to rival the scholastic efforts of past centuries,—a reaction that will possibly undervalue dogma and definition, quite as much as "faith in a personal Saviour" was undervalued by those, who made religion to be a matter for the intellect. I am not sure, that Mr. Murray lays stress enough upon the nature of the faith possessed by the believer, but some of his utterances were so home-like to one brought up in accord with the teachings of our Church, that I have thought it might not be amiss to pen them for the "Messenger."

L. H. S.

### CHURCH ITEMS.

*Hain's Church, Berks County, Pa.*—This church belongs to the pastoral charge of the Rev. W. F. P. Davis. It is located near Wernersville. The congregation is large, and continues to grow under the efficient labors of its pastor. We were pleased to learn, that he has now a class of catechumens there, preparing for confirmation, which numbers sixty-two. The church building occupied by the congregation is one hundred and eleven years old, and would, if left undisturbed, stand one

hundred years longer. It is built of stone, having walls three feet thick, and, we doubt not, possesses the church elements belonging to our church edifices of olden times. From what we know of it, it is something in character like the old stone Grace Church we saw in Rowan County, N. C.

The accommodations of the church are becoming too narrow for the present wants of the congregation. More room is needed, and hence it is the purpose of the congregation, either to build a new one or enlarge and improve the present one, next summer. They contemplate building one of the largest churches in the county, outside of the city. Committees have been appointed to raise the necessary funds, and they are now engaged in carrying out the object of their appointment. Whether they erect a new church, or enlarge and improve the old one, we are satisfied, that enough of the old churchly element remains in the congregation, to insure a building of the true order of church architecture and corresponding internal arrangements.

*The Sellersville Charge.*—This charge was organized under the ministry of the sainted Rev. P. S. Fisher, and of congregations he had gathered, and was afterwards served by him until his death, near the close of May last year. It consists of three congregations, namely, Sellersville, Leidy's, and Bridgetown. They are contiguous to each other, the Leidy's congregation being about five miles south-west, and the Bridgetown congregation three miles East of Sellersville, the location of the three points forming a triangle. The services are conducted mainly in the German language. The charge is young and vigorous.

After the death of the Rev. Mr. Fisher, the charge continued vacant over a year. In the meantime the congregations were severally furnished with occasional preaching by different ministers. Still, as often occurs in such circumstances, the charge suffered more or less during the vacancy. The people became somewhat disheartened and scattered, in consequence of the failure of their repeated efforts to secure a pastor.

A few months ago, their attention was directed to Mr. J. G. Dengler, who had graduated at the close of the last annual session in the Theological Seminary at Lancaster. After he had visited them, they united on him with full unanimity, and he accepted their call. An account of his ordination and installation was published in our columns a few weeks ago.

The forming of the new pastorate seems to have restored peace and harmony to the charge, and infused new life and energy into the membership. The young brother has certainly commenced his labors under very flattering prospects, and the present indications seem to augur a long continuance of pleasant relations. Tangible evidence has already been given of the warm interest of the people in the welfare of their young pastor.

The Sellersville congregation recently presented him in the way of surprise, with a lounge, library table, study chair, and a number of smaller, but equally useful articles, all of the very



best quality. The Leidy's congregation, preferring that their pastor should make his own purchases, presented him a purse, containing \$42; and the Bridgetown congregation, the smallest of the three numerically, expressed their esteem and good-will, by the appropriate and useful present of a very fine *private communion set*.

Expressions of interest like these are calculated to establish the most happy relations, and must be mutually gratifying to both pastor and people, whilst they contribute materially towards promoting the interests of the charge. May the condition of things which has thus been most auspiciously inaugurated, be long continued, and result in much spiritual good to many souls and redound greatly to the glory of God!

Carlisle, Pa. Rev. O. L. Ashenfelter, has received a unanimous call from this charge, of which he purposes to accept and enter immediately upon his labors in his new charge. His post-office address is accordingly changed from Philadelphia to Carlisle, Pa.

### Editor's Table.

#### BOOK NOTICES.

**MESSIAH.** By William M. Willett, author of "Life and Times of Herod," "Herod Antipas," "Christian Allegories," &c. Boston: Published by B. B. Russell, 55 Cornhill. Philadelphia: Quaker City Publishing House. 1874. Pp. 442. Price \$2 in muslin and \$2.45 half morocco, sprinkled edges.

Many works have been written on the theme, which is discussed in the present volume. It is in itself inexhaustible, and admits of being presented in ever new and increasingly attractive forms. The style of the present writer is simple, pleasant, and varied. He seems to be fully imbued with the spirit of his subject, and unfolds it with singular facility and beauty.

The present volume opens with a brief recital of the events, which preceded the advent of the Messiah, which is certainly the most important event in the history of the world, and a description of the condition of the country and government of Judea at that time; and then the ministry and miracles of the Messiah are detailed in a concise but yet graphic manner, proving that He is indeed the Messiah that should come into the world.

The author's familiarity with Jewish and Roman history, the result of many years' patient study, is apparent on every page, and his manifest personal interest in what he writes, gives a peculiar vigor and life to his style, which makes his productions specially attractive. No Christian heart can fail to be interested as well as profited by the perusal of the work. It is illustrated by three handsome steel engravings, and is sold by canvassing agents. The advertisement of the publishers will be found in another column.

**STRANGE TALES FROM HUMBLE LIFE.** By John Ashworth, author of "Walks in Canaan," "Simple Records," etc. Four series in two volumes, comprising together 629 pages. Philadelphia; Wm. S. Young, 727 Jayne Street. For

sale by Smith, English & Co., 710 Arch Street.

The reader would infer from the above title, that the present work is made up of fiction. Such, however, is not the case. Whilst many of the incidents related possess all the strangeness and charms of fiction, yet the author assures us, they are all true.

These tales are simple in style, and are specially attractive on account of the practical development of the life and power of Christianity, which they continually present. We are not surprised at the extensive demand for these volumes, and at the fact, that, although they have been only a short time before the public, they have been translated into several other languages. Their general circulation cannot fail to do good.

**LUTHERAN HOME MONTHLY.**—The September number of this monthly, besides furnishing its usual large variety of Sunday-school matter, contains a number of articles of special interest, among which are a serial entitled, "Three Bank Notes," from the German of Franz Hoffmann, by Miss R. H. Shively; "A Quiet Religion," by C. A. Stork, D. D.; "Words in the Family," by Rev. Joseph H. Barclay, and "Around the World," by Prof. W. E. Parson. Published by Lutheran Board of Publication, 42 N. 9th Street, Philadelphia, at \$1.25 per year in advance.

### Agricultural.

#### PLANTING EVERGREENS IN AUTUMN.

*Mr. Editor:*—With your consent I will give your readers the result of our experience in planting evergreens in Autumn. I believe it is generally conceded among those who have made the planting of trees a study and a business, that evergreens, especially the smaller sizes, can be planted quite as successfully in early Autumn as at any other season, if it be moist, which observation has taught me is almost invariably the case, especially through September. This month we consider the right one, in this latitude, for the work.

Having experimented through a number of years sufficiently to satisfy ourselves, in the first part of September, 1871, we transplanted about 20,000 evergreens, ranging from eight to twelve inches high, mostly Norway spruce, although there were some fir and arborvitæ. The weather was favorable, being quite moist at the time, and the result was that almost every plant took hold of the ground at once, and quite as readily as they would in May. On examining the roots, after the season of growth was over, we found they had extended from two to ten inches, according to strength of plant. This was all that was needed to prevent heaving out in Winter and Spring. The plants, however, had no Winter protection, and the few making but slight root-growth were thrown out partially by April of the following year. To obviate this difficulty, we adopted the following cheap plan:—Here let me state, that we plant all our small evergreens in beds prepared as for onion sets, etc., about five feet wide and rows from seven to ten inches apart, according to size, variety, etc.

The first and second weeks in September, 1873, we planted about 100,000, consisting of Norway spruce, hemlock spruce, American arborvitæ, fir and pines. Immediately after planting, and while the ground was mellow, we drew a drill across the bed, between each row, say an inch deep, and in each row, or drill, strewn oats, quite thickly, brushing in with back of rake. By the time of severe frosts, the oats had grown so as to cover the evergreens, and this was allowed to remain all Winter. About the tenth of April, the oats were raked off, and the evergreens found as bright as when first planted.

Large evergreens can be planted with as much certainty of success as the small ones, if care is exercised. In the first place, do not plant later than the 20th of September. Evergreens should be at all times carefully planted; all straggling and uncouth shoots shortened in, and if arborvitæ, quite severely shortened back. See that they are carefully lifted from the nursery, after which do not allow the roots to dry. This point is too often neglected. Many times, the exposure of a few minutes to a bright sun or a sharp wind will ruin them. If the roots are at all dried, wet them before planting, and when set, pack the ground firmly around each plant. Mr. Douglass, of Ill., uses wooden tampers along the rows after planting, and thinks it important. Immediately after planting, mulch with something that will make shade and retain moisture. Any coarse material can be used in Spring, but for Fall planting, use well-rotted manure, chip dirt, or any substance that will not harbor mice. If you have no mulch, mound up the stems say six or eight inches with soil, the first Winter after planting, but remove it in Spring.

Unless the weather continues a long time dry, do not wet your trees, because when properly planted and immediately mulched while the ground is moist, they will need no watering, except in extreme cases. I would not advise the planting of large evergreens, say eight or ten feet high, in the Fall as they lose, almost of necessity, so many root fibres by transplanting that they can not recover sufficiently before Winter sets in.

If acceptable, I will give your readers a chapter on pruning evergreen hedges, etc., etc.

I. C. WOOD.

Fishkill, N. Y.

—From *Home, Farm and Orchard*.

#### WALKING HORSES.

A writer in the "National Live Stock Journal" thus dwells upon the importance of training horses to walk fast:

"One of the most desirable and valuable gaits for a horse is to walk, and it should be the aim to first develop this gait in the handling of the colt. The good walker will always make good time on the road when a day's journey is to be made, without wearying himself, while the slow mope must be constantly kept on the trot if time is to be made. A horse that will walk five miles per hour will go as far in a day, confined to this gait, as an ordinary horse can be driven when kept half of the time to the trot, and with much greater ease to himself. If one half of the pains were taken by farmers' boys to make fast walkers of the youngsters

on the farm, that is usually taken to make them trot, the result would be much more beneficial, and we would find plenty of teams, that could do their five miles with ease. But instead of this, as soon as the colt is bridled, the sole aim of 'the boys' is to make a trotter of him, and both gaits are spoiled.

"Make the colt walk, boys; make them extend themselves in a long, sweeping square walk, and don't be satisfied with anything less than five miles an hour. When he gets to trotting he will go all the faster for this preliminary training to the walking gait; and if he cannot trot fast enough to beat Dexter or Goldsmith Maid, or Occident, he will have a gait that is invaluable for business purposes. We hope to see more attention paid to fast walking than heretofore, and we respectfully urge upon agricultural societies the importance of offering liberal prizes for walking horses at the fairs for the coming year."

#### RAISING CALVES FOR MILKERS.

The raising of calves, as some farmers are in the habit of doing, is not always wise or best. They select a calf to be raised simply because he is handsome. Now beauty is well, and we admire it wherever we see it; but we want goodness with it. In order to be sure, or nearly sure, that the calf will make a good cow, it must be from thorough-bred stock, and not from what are known as natives or low grades; though now and then, we admit, one may get a good one from such a source. We believe blood tells; and if our farmers would seek for the very best, they must breed from pure blood animals, and none other; and then they will be pretty sure to receive full compensation for the labor and cost of raising calves. We know there are those in the community who, pooh at this and say humbug. We once talked somewhat so, but now we know better. But with even the best blood to start with, care is necessary in the rearing of the animals. We have seen likely calves spoiled by neglect. If they are worthy to be raised, take the best care of them. Not get them as fat as possible, but get all the growth possible, and keep them growing. Never allow them to become stunted, either from lice or any other cause.

### Married.

On Tuesday, the 25th of Aug., in the Reformed Church at Greencastle, by the Rev. Step. K. Kremer, Mr. Jas. H. Wilson, to Miss Mary E. Pawling, both of Berkeley Co., W. Va. The latter formerly of Mercersburg.

On the 28th of Aug., by Rev. J. G. Dengler, in Sellersville, Mr. Harry L. Anglemeyer, to Miss Katie Deetz, daughter of Mr. William Deetz, of Sellersville, Pa.

### Obituaries.

KILLED, at Cornwells, N. J., Aug. 15th, Mr. Alexander Schall, son of Elder Wm. Schall, Norris-town, Pa., aged 29 years, 5 months. The subject of the above notice, while on an excursion to the Hudson River in company with the



"American Mechanics," of this place, was instantly killed in a collision at Cornwells, N. J. The particulars of this frightful accident, by which several of our townsmen were killed, and quite a number seriously injured, are doubtless generally known.

In the sudden death of Mr. Schall, we are called upon indeed to mourn the death of a friend. The poor have lost a kind benefactor, the town a good citizen, the Church a devoted friend, while a loving family lament the loss of a kind and affectionate son and brother. In their truly sad bereavement the sorrowing family have the deep and warm sympathy of the entire community.

Death is no stranger in the household of Elder Schall. Already two sons have passed away—one in the service of his country, another in the quiet of his boyhood's home, while the mother, now of happy and sainted memory, fell sweetly asleep in the arms of the Saviour she so faithfully served and trusted. Yet again the death-angel has come, his approach unheralded by lingering disease—without a word or a note of warning. A young man, in the neontide of life, in the full strength and vigor of his manhood, arising from his bed early in the morning, strong and well, unusually buoyant in spirits, in the dawning light of the glad mid-summer day, flowers blooming in dewy freshness, and birds singing cheerily around him—who would have thought of death then? But a few short hours gone from a happy home, the strong young man is brought back, "The silver cord loosened, and the golden bowl broken at the fountain!"

"So teach us, Oh Lord, to number our days, that we may apply our hearts unto wisdom."

H. M. K.

DEPARTED THIS LIFE, near Alexandria, Huntingdon Co., Pa., July 28, 1874, Mrs. Mary M. Knodel, aged 85 years, 3 months and 26 days.

The mother in Israel, whose release from the infirmities of this life, and whose entrance into the heavenly rest, we are here called upon to record, was born in Washington Co., Md. Her maiden name was Huyett. In infancy she was received by baptism into the Christian covenant, and at the early age of fourteen, under the ministry of the Rev. Father Rahauer, by the solemn rite of Confirmation, she was admitted into the full Communion of the Church. For seventy years, therefore, through many a conflict, doubtless, with the enemies of our spiritual welfare; "in weariness and painfulness and watching often," was she permitted here in her earthly pilgrimage, to follow the Master. But her course is now run. The fight of faith has been fought and won. Her Lord, though He apparently tarried long, came at last quickly, and crowned her with victory.

"In a full age, like as a shock of corn cometh in his season," so has she been gathered into the heavenly garner, where she now rests from her labors and her works do follow her.

Of her Christian walk and conversation, during the life which she lived in the flesh, it is needless for us to say much to those who knew her. She was, in truth, an epistle of Christ, "known and read of all men," among whom she lived. Meekness, patience, and the simplic-

ity of a child-like faith were the prominent attributes of her character in the Lord. This precious legacy of a Christian life has she bequeathed to her kindred, who still survive. May they follow her faith, that at death they may enter into her joy, and in the glorious resurrection of the last day, reach their common consummation of redemption and bliss in heaven.

"One family, we dwell in Him,  
One Church above, beneath;  
Though now divided by the stream,  
The narrow stream of death."

"One army of the living God,  
To His command we bow;  
Part of the host have crossed the flood,  
And part are crossing now."

P.

DIED.—At Union Station, on the 14th of August, 1874, Mrs. Mary K. Ranck, aged 80 years 4 months, 26 days.

Mrs. Ranck, daughter of Simon and Catharine Hoyer, was born in Elsass township, Berks Co., Pa. Her parents dedicated her in her infancy to the Lord in the ordinance of holy baptism. They died before she arrived to years of maturity; yet she was cared for, and in due time, sent to catechisation, and her mind there stored with the precious truths of our blessed religion. She was afterwards received into full communion with the Reformed Church, at Elsass Church, by Rev. Augustus Pauli. She remained true to her Church unto her end.

In 1864, she was married to Mr. Edwin S. M. Ranck, with whom she lived in peace and harmony for about ten years. They were blessed with four children, two of whom preceded her to the eternal world. She was in feeble health the most of her time; yet, as long as she was able to attend services, her place was filled in the sanctuary. She suffered from Erysipelas, and was confined to bed about two weeks. Her end was peace. The lamp of life burned to its socket. We all believe she fell asleep gently in the arms of her Redeemer. She leaves an affectionate husband, with a sweet little daughter about a year old, and a son about nine years old, to mourn her early departure. Her funeral was attended by a large concourse of neighbors, who thus manifested the love and respect they bore to an affectionate friend and neighbor. Her remains were interred at Reams burial place near Reamstown. The writer preached the funeral discourse, from the Text, which is recorded in St. John 16: 22. S. S.

### Summary.

Crabs are very plentiful around Salem this season. A party of boys caught 110 in an hour and a half at the wharf, one day last week.

A new Croatian university is soon to be opened at Agram. American universities are invited to send representatives to be present at the inaugural ceremony in October.

The word "whig" is said to have originated in England in the sixteenth century, when a party arose who favored a republican form of government. They adopted as their motto the words: "We hope in God," the initials of which form the word "whig," the word thus means opposition to kings and monarchies.

A brother of the Ashantee King Koffee, named Aguasi Boachi, who was taken from Coomassie by some

Dutchmen at the age of nine, brought up in Amsterdam, and afterwards sent to the School of Mines at Freiberg, is now a director of mines in the Dutch colony of Batavia. He speaks three or four European languages, is intelligent and fond of study, and generally respected.

The Duke of Sutherland would make a first class granger. In Sutherlandshire alone the duke owns one million two hundred thousand acres, of which, until recently, only twenty thousand were under cultivation. It will necessitate an outlay of £1,275,000 in order to bring into an arable condition the fifty thousand acres which can be converted into fruitful corn fields.

Mr. Russell White, of Deal, N. J., bravely risked his own life a few days ago in saving five comrades, whose boat had been swamped on the bar in a high sea. White had gained the shore before he knew of the peril of his comrades, but turned back in the face of imminent danger and rescued the whole party. His heroism was rewarded by the gift of a handsome gold medal.

William Ross, a resident of Monroe county, Ind., and a native of Dover, Del., is in his 116th year, enjoys good health, and has a distinct recollection of General Washington and the stormy days of the Revolution.

The Brooklyn *Argus* remarks:—"The season at Niagara is approaching its close, and the hackmen are making their New York agents the usual remittances for the purchase of Fifth avenue lots."

An ancient church in the park of Mr. Disraeli at Hughenden is to be restored. The edifice has been in existence A. D. 1100. It has fallen into such a dilapidation that repairs are impossible. The tower, an unusually large one, has a crack extending from top to bottom. A building that has stood some 775 years could hardly be expected to be in very good repair.

In Siberia is found a white salt in the form of globules about the size of peas, which seems to exude from certain rocks. It is soluble in water, and is used by the natives as a sedative for wounds and as an astringent. The natives call it by a name signifying mountain butter.

An eminent philologist, who has just returned from China, met, just before he left that country, an old native gentleman 106 years of age, who was just about to go in for his last university examination.

The widow of the celebrated German poet Ludwig Uhland, who some time since gave her husband's valuable library to the University of Tübingen, has recently given the whole proceeds of her admirable "Life of Ludwig Uhland" to the same university. The sum of money which is considerable, is to be devoted to the foundation of a scholarship for students who follow the same studies as those pursued by her husband.

The little filibuster, Edgar Stewart, has been chartered to carry passengers between Halifax and Yarmouth Islands.

It was the mother of the present Governor-General of Canada, who wrote the well-known ballad, "Lament of the Irish Emigrant."

During the recent election in Corsica, a lady having insulted the

editor of a paper, that chivalrous gentleman promptly challenged the lady's husband.

A man named Jean Ourvin died recently in France, in his 101st year; who entered the army in 1793 and served with some intermission up to the year 1809.

The production of wine, in Southern Australia, is an important branch of agricultural industry. The production last year has been estimated at 733,478 gallons.

Rev. George Trask, a Massachusetts clergyman, whose adopted mission is to preach against the use of tobacco, is now in his 78th year, and still continues to deliver sermons on his favorite subject.

The foreign commerce of Boston, since the 1st of January, amounts to \$51,320,510, of which \$32,191,676 is represented by imports. These figures indicate a falling off of \$12,000,000 compared with a similar period last year.

Prisoners in the Austin, Texas, jail, are not lodged very luxuriantly. Forty-two of them were recently confined in a small, dark room, 14 by 16 feet, many of them being almost naked, and the apartments in a very filthy condition.

King Coffee, of Ashantee, is in trouble. Since his defeat by the British the native chiefs refuse to obey him, as they have lost all faith in his omnipotence, and he has been obliged to apply to his late conquerors for help to restore his lost authority.

At Patterson, N. J., recently, a groceryman was helping to unload a wagonful of vegetables which had just arrived at his store. A melon was thrown to him, which he failed to catch, and it struck him on the right side of the head, producing concussion of the brain.

The Minersville Coal and Iron Company, of Schuylkill county, have sold and shipped within the past two weeks sixteen hundred tons of pig iron. The company are now considering the propriety of building another stack.

The statistics of the Evangelical Association for 1874 have been published, as follows: Itinerant preachers, 737; local preachers, 476; members, 90,249; increase from last year, 7,054; newly received, 16,731; children baptized, 6,994; adults baptized, 1,298; churches, 1,184; value, \$2,777,070; parsonages, 330; value, \$374,605; Sunday schools, 1441½; officers and teachers, 16,406; scholars, 82,047; conference contributions, \$4,702.71; missionary contributions, \$72,526.91; Sunday school and Tract union contributions, \$2,330.97.

Mr. David —, a Southern authority, writing to the Georgetown (S. C.) *Times*, in regard to the lumber supply, says that while the supply of yellow pine in Virginia is small, and while North Carolina can not furnish 50,000,000 feet, South Carolina possesses 2,500,000,000 feet of good merchantable yellow pine, squaring ten inches and upward, clear of sap, and 700,000 acres covered with oak, ash, cypress and similar woods. Georgia is credited with 3,500,000,000 feet, notwithstanding the great amounts exported, and Florida with 3,000,000,000, to which Alabama and Mississippi add 2,500,000,000. Although the sup-



ply near water courses has been thinned out, new forests have been made accessible by railroad, and the price has been diminished from \$85 per M during the war, toward the \$24 to \$28 it commanded previously. He believes that there is enough to supply the world's demands for years to come.

A collector of local taxes, named Edward Millard, was recently convicted at Bristol, England, of embezzling about \$6,000 collected by him. He had been collector for nearly 30 years, but that fact did not save him, and he was sentenced to five years' penal servitude. Another year's faithful service would have entitled him to a pension for life.

At Easton railroad company, says the Portland (Me.) Advertiser, has a peculiar way of reforming conductors. It was discovered recently, that one had purchased some real estate in New Haven, and was having plans drawn for a fine residence. The president of the road sent for him, complimented him on his excellent service as a conductor, and told him in flattering terms, that he had been promoted to the position of ticket agent, with an increase of \$25 per month in salary. The conductor could not, of course, refuse, and has since faithfully filled the position of ticket agent. But he has no use for those plans.

Captain Jordan, a colored man, stole a gun from another colored man named Noah Scott, near Atlanta, Ga., recently. The captain was arrested, and his proposition was that, instead of being locked up, he should allow Noah to give him a whipping. After much discussion it was agreed, the whipping should consist of thirty-nine lashes on the bare back with a strap. A great number of people went out to the bushes to see the punishment, which was rentlessly inflicted and philosophically borne.

The Alta California says: Enough white Muscat grapes will be converted into raising this year, to see what California can do in that line. We expect them to command a price fully equal to the best imported. Our vineyardists have shown much enterprise by importing all the most noted varieties of European grapes, but they have until lately overlooked the Peruvian Huasco, cuttings of which have been ordered by several gentlemen. We have tasted some Huasco raisins dried in the shade. They have a strong, pleasant and peculiar flavor and aroma, are large in size, have small seeds, and deserve to rank among the best. They will in a few years be numerous in California. Since the drawbacks to the profit of wine-making, from the high costly casks, and the internal revenue oppressions on distillation, have been felt, the attention of grape growers has been turned to raisins, and several of the largest vineyards in the Sierra Nevada have been or are to be grafted with the white Muscat, which is much preferred for raisins to any other grape in the State. The Huasco will be its rival.

A laboring man, named Robert Spear, entered Charlotte, Monroe Co., N. Y., recently, carrying his wife on a wheelbarrow. The unusual sight collected a number of persons, and in answer to their interrogatories he told the following story. For several years he has been in Buffalo, in the employ of the Erie Railroad

Company. Having been thrown out of employment, he and his wife, and three children (a boy twelve years of age, and two little girls, one ten, and the other two), set out for their old home at Gouverneur, in St. Lawrence county. Having no money, and being too honest to steal and too proud to beg, they began their journey by walking along the line of the Lake Ontario Shore Railroad. Mrs. Spear, however, has been afflicted with rheumatism for several years, and was unable to walk, so the husband, procuring a wheelbarrow, attempted the task of wheeling her in it the entire distance. The children trudged along by their side. They left Buffalo on the 10th instant, and since that time had subsisted on what food they could get from the farmers, sleeping generally in the open air. Spear had heard that a new railroad was building near Charlotte, and started in that direction to get work. Conductor Smith, of the Charlotte train from Rochester, listened to their story, and collected of the citizens on the spot enough money to send the destitute family by rail to Gouverneur. They then went on to Rochester, where the conductor gave them a meal at an eating saloon. More money was raised there, and it is probable that Spear was able to finish his journey in a comfortable manner.

#### COURAGE IN EVERY-DAY LIFE.

"Moral Courage" was printed in large letters and put as the caption of the following items, and placed on a conspicuous place on the door of a systematic merchant in New York for a constant reference:

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to speak your mind when it is necessary that you should do so, and hold your tongue when it is prudent that you should do so.

Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one and richly attired.

Have the courage to own you are poor, and thus disarm poverty of its sharpest sting.

Have the courage to tell a man why you refuse to credit him.

Have the courage to tell a man why you won't lend him your money.

Have the courage to cut the most agreeable acquaintance you have, when you are convinced that he lacks a principle; a friend should bear with a friend's infirmities, but not with his vices.

Have the courage to show your respect for honesty in whatever guise it appears, and your contempt for dishonesty and duplicity by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to prefer comfort and propriety to fashion in all things.

#### Acknowledgments.

RELIEF OF MINISTERS AND THEIR WIDOWS.  
From Hagerstown congregation, Md., per D O Hammond, on account to constitute Rev J S Kieffer a life-member, \$16 85  
THEODORE APPEL,  
Treasurer of Society for Relief of Ministers and their Widows,  
Lancaster, Pa.

ORPHANS' HOME, WOMELSDORF, PA.  
Received at Bethany Orphans' Home, Womelsdorf, Pa.  
From Franklin Byerle, Phil., \$5 00  
" Charity Box of the Home, 1 72  
" Mrs. Sarah Klopp, Bernville 1 00  
From Christ Reformed Church, Douglas Township, part Harvest Collection, 25 00  
From Christ Reformed Sunday-school, Douglas Township, 25 00  
From Christ Reformed Sunday-school Infant Department, Douglas Township, 5 00  
From Charles F. Zell, do, planting corn, 1 00  
From Miss Adelaide Dechant, Pennsburg, 5 00  
From Excursion, Hoover's, Pennsburg, Hill's, Menonite and Hoof's congregations, 59 00  
From Charity Box of the Home, 60  
From Emanuel's Charge, York Co., Rev J D Zehring, 20 00  
From Friends at Tamaqua, 2 00  
\$150 32

Correction.—The \$1 previously acknowledged as from Class No. 20, Zion's Reformed Sunday-school, Allentown, Pa., should have been \$5.00.

D. B. ALBRIGHT, Supt.

#### MESSENGER ACKNOWLEDGMENTS.

(September 2, 1874.)

#### LETTERS RECEIVED.

Rev U H Heilman, N A Gobrecht, Rev J Wernly, Rev J G Neiffer, Rev D Y Heisler, L Deatrick, D M Schnebly, Rev D S Dieffenbacher, S M Roeder, C Baum, Rev P Greiding, B B Ferer, J R Levan, D P Whitmeyer, C Baum, N W Ayer & Son, Christian World, S L Whitmore, Rev J Riale, Rev U H Heilman, J E Ketterman, Rev W W Clouser, W F Crouse, Rev T F Hoffmeier, Rev P J Spangler, R M English, M H Dieffenbacher, H F Zahm, J Brouse, G Fausser, Rev W F P Davis, G W Fraushime, G W B Kerschner, J H Brown, Esq, W S Nicodemus, M W Nuss, Rev A J Heller, L H Schley, G Bentz, H S Rice, S Sammey, A P Guyan, W Heyser, J A Steiner, Rev J Zülch, Rev S Shaw, W H Barton, H S Garner, B A Fahnestock, W Harbaugh, Thüner & Co, W F Staw, J C Hildebrand, Rev E D Shoemaker, Rev S Dieffenbacher, Rev H D Darbaker, Rev W M Landis, Rev A C Geary, Rev G S Staley, Rev T O Stem, Rev J S Shade, Rev A C Whitmer, D N Schaeffer, W Z Main, Rev J Dotterer, Rev J E Heister, Rev J A Peters, Rev W D Lefevre, J Harlacher, Rev J Hannabery, Rev C G Fisher, Rev S K Gross, Rev H W Hoffmeier, B F Fisher, Esq, J B Storer, D B Shuey, J Russell, Rev A Wanner, F A Welden, C A Moriz, A Feidt, Rev H Hoffman.

#### Markets.

#### PHILADELPHIA MARKETS.

#### CORRECTED WEEKLY.

(Saturday, August 29, 1874.)

#### FLOUR.

Wheat Flour, Superfine..... \$3.69½@4.00  
" Extra..... 6 00@6.25  
" Fancy..... 8 00@8.75  
Rye Flour..... 5.25@5.50  
Corn Meal..... 3 80@4.22½

#### GRAIN.

Wheat, White..... 1.26@1.35  
" Red..... 1.20@1.25  
Rye..... 88@93  
Corn..... 85@87  
Oats..... 50@56  
Barley..... 2.00@2.30

#### SEEDS.

Clover.....(100lbs) 10.50@11.50  
Timothy..... 3.20@3.50  
Flax..... 2.00@2.10  
Plaster..... 4.75@5.00

#### PROVISIONS.

Beef, Mess..... 16.00@17.00  
Pork, Mess..... 24.00@24.50  
Ham..... 15@16  
Butter, store packed..... 16@18  
Do. Roll..... 22@25  
Do. Goshen..... 32@33  
Lard..... 14@15  
Cheese..... 13½@13¾  
Eggs..... 21@22

#### GROCERIES.

#### COFFEE.

Rio.....(gold) 17@20  
Java.....(gold) 25½@27  
Laguayra.....(gold) 21@21½

#### SUGAR.

Cuba..... 61½@81  
Porto Rico..... 71½@81  
Demarara..... 101½@111

The Daring Assurance with which potions consisting mainly of alcohol are advertised to cure fever and congestion, borders on the sublime. Fortunately these fiery nostrums are falling into general disrepute, and Dr. WALKER'S VINEGAR BITTERS, uncontaminated by the poison of the still, is obtaining universal recognition, as the standard Tonic Alternative, and general household medicine of America. In cases of Miasmatic Fever, Biliousness, Dyspepsia, Rheumatism, Gout, Constipation, and diseases of the kidneys, and the lungs, it must eventually be adopted as a specific by the whole civilized world.

#### Advertisements.

# FITS!

## FITS! FITS! FITS!

#### CURE OF EPILEPSY; OR, FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find Hance's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy, or falling Fits. The following certificates should be read by all the afflicted; they are in every respect true, and should they be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him:

#### A MOST REMARKABLE CURE.

PHILADELPHIA, June 28th, 1867.  
To SETH HANCE, BALTIMORE, MD.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1863. Immediately my family physician was summoned, but he could give me no relief from the medicines he prescribed. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever be occupied with myself. I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your Pills. I only had two attacks afterward. The last one was on the 5th of April, 1865, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 336 N. Third Street, Philadelphia, Pa.

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GRENADA, Miss. June 30th.—Seth S. Hance—Dear Sir—You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills.

I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had a fit since.

It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure.

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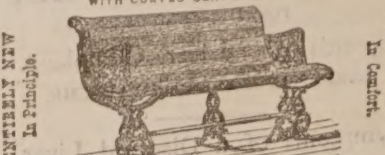
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